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## Sterilization by Law

### II.

#### *The Question of Grave Mutilation*

Sterilization is not only a question of physiology, therapeutics, or eugenics; it is also a question of morality. It touches the integrity of the human person, and consequently raises the moral question whether it is an act forbidden by nature's law. To illustrate one of the most vital functions of the human body is a matter of grave moment to man. The importance of the moral phase of sterilization is strikingly set forth by the ingenious statement of a writer<sup>1)</sup> who said that in a way it is equal to the death penalty because it prevents man from continuing his existence in posterity.

The question, whether sterilization involves a grave mutilation of the body, has been much discussed. There is not an absolute unanimity of opinion among moral theologians who have given their attention to this phase of the question.

There can be no doubt that, where sterilization is effected by the removal of one or all of the organs pertaining to the reproductive system, the body has been mutilated. Thus castration and spaying must be considered acts of grave mutilation.<sup>2)</sup>

Similarly, sterilization which is brought about by means of the X-ray must be considered mutilation, at least in the present stage of such treatment, since it causes the atrophy of some of the important organs of reproduction. In effect this is equal to their removal, especially in view of the fact that atrophy is followed by physiological and psychological disorders in nature as serious as those attending the excision of the organ.<sup>3)</sup>

A different situation is presented by sterilization which has been induced through vasectomy or falloceromy. From the surgical point of view there can hardly be question of a mutilation of the body since none of the important reproductive organs are destroyed or removed. The excision and ligation of the seminal ducts or the fallopian tubes are today, medically speaking, matter of a minor operation. This is the principal reason why some<sup>4)</sup> are inclined to consider this method of sterilization as not constituting a mutilation of the body. The glandular secretions continue after the operation just as before, so that the health of the body is in no wise impaired. This is definitely established by medical

authorities. Dr. O'Malley writes: "The person upon whom vasectomy has been done is conscious of no change. The semen is discharged as before the operation but in a slightly less quantity, and it is, of course, sterile from the lack of spermatozoa. . . . Dr. Sharp of Indianapolis, after ten years' experience with the operation, during which time he did 456 vasectomies, says: 'There is no atrophy of the testicle, no cystic degeneration, no disturbed mental or nervous condition following.'<sup>5)</sup> Furthermore, with respect to mental defectives the idea of mutilation is definitely excluded not only in the surgical but also in the moral sense because, argues Mayer,<sup>6)</sup> their mental condition has deprived them of the right to use the sexual function even for its legitimate end.

There is something awry, however, with the logic of the moralist who establishes the fact of mutilation merely on the basis of the physical nature of the operation. No matter how slight or dangerous the operation may be in itself, the resulting consequences may not be left out of consideration. But a slight cut with the scalpel suffices to destroy forever the sight of the eye, thus causing a grave mutilation. Vasectomy and falloceromy inhibit very important organic functions, and, therefore, constitute, if not in the surgical certainly in the moral sense, a grave mutilation. "The more important the function, the graver is the mutilation. Sterilization renders a person incapable of a vital function, namely, that of generating his kind. Hence, its moral character is not to be judged by the small amount of pain it involves nor by any other secondary characteristic, but by the fact that it renders impossible one of the most important of man's functions. In a very real sense sterilization involves a degradation of man's personality."<sup>7)</sup>

This is, then, also the view of other noted authorities in the field of moral theology. Capellman considers it equal to mutilation because it robs the body of the free function of a vital organ. Vermeersch calls it a mutilation in the proper sense of the word because, owing to the excision, an organic function is suppressed. Noldin calls vasectomy a grave mutilation of the body, not in so far as it is a grave operation but in so far as it renders the vasectomized man incapable of the complete reproductive function. Schmitt thinks it a slight mutilation from the sur-

<sup>1)</sup> Mayer, *Gesetzliche Unfruchtharmachung Geisteskranker*, p. 358, Freiburg a. St. Louis: Herder, 1927.

<sup>2)</sup> Müller-Schurk, see *Eugenical Sterilization, The Homi-*

*and Pastoral Review*, p. 1130, August, 1926.

<sup>3)</sup> Mayer, op. cit. p. 226.

<sup>4)</sup> Dr. Austin O'Malley, *The Ethics of Medical Homi-*

*cide*, p. 249, New York: Devin-Adair, 1922.

<sup>5)</sup> Mayer, op. cit. 359.

<sup>6)</sup> Ryan, John A., *Human Sterilization*, p. 2, Pamphlet,

N. C. W. C., 1927.



gical point of view, but a grave mutilation from the moral point of view. Mausbach calls it a grave injury of the corporal life. Gerrard speaks of it currently as a mutilation. Slater writes, "physiologically and morally the operation is a serious mutilation of the human body in a most important function."<sup>8</sup>) O'Malley says, "vasectomy is a grave mutilation, first, because it removes from man the power of generation; secondly, because it inhibits the function of the testicle, which is an important organ of the body."<sup>9</sup>) The weight of authority is therefore on the side of those who affirm that sterilization constitutes a grave mutilation of the body. Nor is this authority without the basis of solid reason. Whilst it is freely admitted that surgically the operation is of slight moment, yet morally there is involved the serious inhibition of one of the most vital functions of the body."

If, then, sterilization involves mutilation, the question naturally arises, under what conditions this may be permitted. Mutilation of the body, even as the taking of human life, may be justified under certain conditions. These are not, taken in themselves, by their nature evil, as for instance lying and blasphemy are, which no condition or circumstance can ever justify. O'Malley expressed this very aptly when he said: "Homicide or mutilation are not mere killing or mere maiming, but unjust killing and unjust maiming."<sup>10</sup>)

When the surgeon removes an infected eye, or amputates a gangrened leg, or cuts out the ovaries he actually mutilates the body. Thousands of such acts of mutilation are performed on patients in hospitals every day, some of a slight and others of a grave nature. Such mutilation is a just maiming of the body. Unless it were done the body would suffer irreparable harm or even death. Both the health and life of man are considered of greater value than any one member of the body. These must serve the whole, and where they become dangerous to the existence of the whole they may be justly cut away.

In harmony with this general principle sterilization may also be permitted. Where it becomes necessary to perform vasectomy or fallocotomy to safeguard or preserve the health and life of the body they may be legitimately employed. This has been aptly called therapeutic sterilization as contrasted with eugenic sterilization. Thus physicians assert that vasectomy has cured epilepsy, homicidal tendencies, sexual perversion, and has prevented the progress of insanity.<sup>11</sup>) "The operation of vasectomy, however, as a cure for bodily ills, has a very limited field. There are very many conditions in women where it is necessary to remove the ovaries or the tubes to save life, or to cure invalidism of an unbearable nature. . . . There is no objection to the removal of a tube or of an ovary when such removal is absolutely necessary, but the necessity must be clearly evident. There is a tendency in some surgeons to mutilate women in this manner

without sufficient reason or to follow out a therapeutic theory."<sup>12</sup>)

Briefly, the operation which results in sterilization becomes permissible where the purpose is to remove a pathological condition. The object then to cure a person of some serious physical affliction; if sterilization results it is actually not intended by the operating surgeon. When he removes an infected eye his act causes the blindness of his patient; he did not intend the blindness but only the removal of a diseased condition, which, if allowed to remain, would result in the death of his patient. He had his choice between two evils, blindness or death; he chose the lesser evil. So, too, sterilization is an evil, but an evil lesser than death. Where an operation must be performed on diseased reproductive organs in order to restore the health or save the life of his patient, the surgeon may with good conscience perform it, even though complete and permanent sterilization be the result. He actually does not intend sterilization; unfortunately it happens to be the inevitable result of an operation from which there was no escape.

From this the conclusion must be drawn that sterilization can not be employed for ulterior purposes, for instance, for the purposes of birth control. Nor may it even be used in the interest of the spiritual welfare of the soul because there are other means to reach the desired end. Touching this point St. Thomas wrote succinctly: "The welfare of the soul can always be safeguarded by means other than the depriving oneself of an organ because sin lies subject to the will. And, therefore, in no case is it permissible to cut away an organ in order to avoid sin."<sup>13</sup>) Moral evils must be cured by moral means; mutilation is not a means adequate to reach the ills of the soul. A physical problem arises, of course, where a moral evil is inextricably bound up with a physical condition, as for instance, in cases where excessive erections arise from disorders in the sexual glandular system.<sup>14</sup>)

Were man the absolute possessor of his body and its members, it would of course be lawful for him to do with himself what he willed. However, God alone holds dominion over the body of man. Man must use his body as a steward of the possession of God. He must use its functions according to the designs of the Maker. To abuse these functions or to thwart their purpose is a sin against nature and its author. Only when any member of the body no longer functions in harmony with the general well-being of the body may man resort to such drastic means as to cut them away. However, it must be a means of the last resort.

Man, consequently, exercises only a delegated dominion over his body and its functions. This being the case the question now arises, to what extent the State may commandeer the life of man and that pertains to that life. The State is the authoritative head of the social body. May it destroy his

<sup>8</sup>) Slater, *Questions of Moral Theology*, p. 262, New York: Benziger, 1915.

<sup>9</sup>) O'Malley, op. cit. p. 260. <sup>10</sup>) O'Malley, op. cit. 264.

<sup>11</sup>) O'Malley, op. cit. 262.

<sup>12</sup>) O'Malley, op. cit. 263.

<sup>13</sup>) St. Thomas, *Summa theologiae*, 2-2, p. 65, a. 1., aa.

<sup>14</sup>) C. Bruehl, *The Moral Aspects of Sterilization*, 1239, *The Homiletic and Pastoral Review*, September, 1927.



life to safeguard the well-being of the social? May it maim the human body, even as to important functions, in order to protect the welfare? May it enforce the law of sterilization of such of its subjects who constitute a menace to the general good? These questions have led from the stage of theory to that of fact. The eyes are widening their powers of compulsory utilization. The situation is not without dangerous manifestations, owing to the fact that often a philosophy of life, totally at variance with the moral teaching of the Church, underlies legislative utilization.

A. J. MUENCH

## The Sapiro Marketing Plan

*Why It Has Failed and Lessons From It*  
II.

As suggested in the preceding article, the failure of the Sapiro plan of marketing farm products has been due primarily to unsound methods and a wrong spirit in applying the cardinal principles of the plan, more than to defects in those principles themselves. The motive was too largely commercial.

Human factors were overlooked. Control was too highly centralized. Education in co-operative idealism was neglected. Development was too hasty. Existing co-operatives were ignored. Excessive salaries and emoluments destroyed confidence. And control was too largely in the hands of men without the farmer viewpoint.

The genius of the movement was almost wholly commercial. Apparently Mr. Sapiro had no thought of seeking to check exploitation and make conditions better and easier for the great mass of mankind. To reduce the tolls of distribution or the portions of the profit system was not in his program. His thought was to bring farmers into the business game, and have them follow the practices of the trusts and combines. Indeed, he expressed exactly this aim at a dinner of financiers in New York.

From this, it will be seen that the movement was lacking in the fine idealism that inspires co-operatives who have the social outlook. The lofty motives of brotherhood and human welfare were not stirred. The hearts of the members were left cold. Consequently, there was an absence of that self-sacrificing enthusiasm necessary to carry such a movement through periods of discouragement.

This commercial aim was accompanied, quite naturally, by autocratic control. Mr. Sapiro's idea of the best government for a marketing association seems to have been a dictatorship of the "best hands." He was quite contemptuous of the ability of farmers outside of the furrow. I heard him tell a group of business men assembled at the Chamber of Commerce in Omaha that farmers were incapable of working out a marketing system, and that bankers and business men should do it for them.

Out of this attitude came a form of organization which had the appearance of giving the members a voice, but in which that voice could not be made effective. As pointed out in the preceding

article, farmers signed contracts running to a central organization covering a wide territory, with no local groups or town-meeting arrangements. No means were provided by which the members could get together and talk things over. They were scattered and inarticulate. Such associations can easily be controlled by an inner ring.

In setting up these highly-centralized and autocratic organizations, Mr. Sapiro overlooked the fact that farmers are "folks." They are very touchy about infringements of democracy. When the members of these associations found that although they voted for directors they really had no effective voice in the affairs of their association, their confidence was weakened and their suspicions aroused—and suspicion and lack of confidence are the most damaging things that can develop in a co-operative association.

Education in co-operative principles was very generally neglected in the Sapiro associations. Official organs were published and meetings were held, but these generally dealt with business details. There was little or no attempt to teach the principles of co-operation or hold up the vision of co-operation as a means of social and economic regeneration—no building of co-operative morale for a crisis. Cold-blooded business dominated the associations.

But even if these associations had been organized democratically, with provisions for education in co-operation, many failures would have occurred. Mr. Sapiro and his followers undertook to take farmers, who were scarcely out of the kindergarten of co-operation, and put them into the post-graduate course. They attempted to do big things too suddenly. The necessary degree of co-operative spirit to make pooling successful is not created by having high-power solicitors talk farmers into signing a marketing contract.

In keeping with his haste to make the marketing system over, Mr. Sapiro very generally ignored the co-operatives already in the field, operating on the Rochdale plan or some modification of it. Instead of trying to fit his plan to them, he superimposed it upon them. Thus in organizing wheat-marketing associations, for example, he did not include the farmers' elevators in the system or fit the system to them. Contracts were made with farmers' elevators to handle pooled grain, where that was convenient, but otherwise they were left on the outside. This means duplication of organizations and increased expense in marketing.

Perhaps the idea of price control, which dominated Mr. Sapiro at the outset at least, explains his feverish haste. Price control, if possible at all, would be possible only with a large proportion of the producers of a crop in the organization. Because he could not attain his goal without large numbers, naturally he pressed for numbers and size. Evidently he was not sufficiently a student of social and economic movements to realize that progress in these matters is not made by leaps, but by steadily moving forward from where we are.



Many of the mistakes and shortcomings of the Sapiro plan can be charged to the big rush for price control. This was largely responsible, no doubt, for the highly centralized form of organization; for autocratic, rather than democratic, control; for herding farmers together without basic education in co-operation, and for proceeding in a revolutionary, instead of an evolutionary, way. As in a nation at war, the end sought was considered a sufficient justification of the means.

But instead of attaining price control, the Sapiro associations only succeeded in furnishing additional proof that farmers cannot fix arbitrary prices. The California Prune and Apricot Growers, Inc. (reorganized in 1921 as the California Prune and Apricot Growers' Association), with control of 75% of the California prune production, was in as good a position to fix prices as any of the Sapiro associations has been. After several years of rising prices for prunes, which caused Mr. Sapiro to boast that the Directors sat around a table and fixed the price, the price broke badly in 1920, along with prices of other farm products.

So sharp was the decline in the price of prunes that the advance payment of about 75% of the opening price to growers upon delivery proved to be more than the association realized for the prunes, and growers were called upon to repay large sums to the association. The Association Directors could name a price for prunes, but they could not compel the trade or consumers to take the prunes at that price.

There are several reasons why farmers' organizations cannot control prices as industrial combinations do. A factory can be started or stopped at any time, or can be operated at any proportion of full capacity. The output is under control. Production of crops, on the other hand, is seasonal. A corn crop must be started in the spring—it cannot be started at any other time of year. The large number of farmers makes acreage control difficult, if not impossible. And even if acreage could be controlled, weather conditions make it impossible to determine total production in advance.

Finally, even if farmers could control production as completely as manufacturers can, the use of substitutes by consumers would defeat attempts to control prices of farm products. If wheat growers could control their output and fix arbitrary prices, they could not compel consumers to pay those prices. Consumers could turn to a larger use of potatoes, rice, and other carbonaceous foods. So it would be with other farm products. For almost every farm product there are several substitutes.

The Sapiro associations, as already pointed out, were not formed with the thought of saving in the cost of handling and distributing farm products. When, therefore, the attempt at price control failed, they had left only the advantages of large-lot sales. With only this advantage, they could not make good on the extravagant promises made by the organizers, and the consequence was dissatisfaction and disaffection among the members.

Excessive fees and salaries were an incubus from

the outset. Mr. Sapiro himself was the chief sufferer in this regard. For example, he collected \$60,050 from the prune and apricot growers in a period of 29 months. This was at the rate of \$24,840 a year. During the time he was drawing this enormous sum from the prune and apricot growers, he was in other parts of the country most of the time, organizing new associations and collecting large fees from them.

Salaries of managers also were generally excessive. As an example, the manager of the Pear Growers' Association of Virginia and North Carolina received a salary of \$20,000 a year, and the manager of the Prune and Apricot Association \$36,000 a year. Salaries of assistant managers, sales managers, and other officials and "experts" were proportionately out of harmony with the co-operative ideal.

In addition to excessive salaries, managers and officials of some of the associations were found to be grafting. After making an investigation of the affairs of the Tobacco Growers' Co-Operative Association of Virginia and North Carolina, the Federal Trade Commission reported that "at least 27 of the officials were financially interested in and were deriving profits, in addition to their salaries, from a number of plants engaged in redrying tobacco. That is, these officials owned or leased drying plants and as officers of the association made contracts with themselves for redrying."

The sales manager of the Prune and Apricot Association was found selling brokerage rights and pocketing the money. Senator Reed, as attorney for Henry Ford in the suit of Mr. Sapiro against Mr. Ford, brought out the fact that a number of directors in the Burley Tobacco Association sold warehouses to the association at excessive prices. Nothing could more quickly disintegrate a co-operative association than such practices among officials.

Everywhere there are business men and bankers who own farms. It was such men whom Mr. Sapiro sought to place at the head of these associations as directors and managers. Their interests are not primarily agricultural. They do not have the farmer viewpoint. The suspicions of members were aroused by having such men direct the affairs of their associations. And the suspicions of the members in this regard were well founded.

I do not accept the economic interpretation of history without great reservations. Not every person is motivated wholly by his selfish economic interests. The progress of the human race has been due to men and women who have disregarded their own fortunes to work for the common welfare. But we do not find many persons of this kind among those steeped in profit business. Consequently, we cannot expect these men to help establish genuine co-operation that will interfere with their own exploitive business.

Even when promoted with the best of intentions, top-down movements to improve the economic condition of the people cannot succeed. Robert Owen, the wealthy British reformer of unquestioned motives, spent money lavishly in various schemes to esta-



co-operation among the people, but with only merent success. The British co-operative movement did not begin to succeed until the people themselves organized and financed it. Co-operation cannot be handed down to the people. They can be led in this regard only by showing them how to help themselves.

In the next and final article, I shall seek to show the proper and attainable goal of farmers' co-operation, and how the best of the principles in the co-plan can be used in attaining that goal.

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Official organ of the Farmers Educational and  
Co-Operative State Union of Nebraska.

## Belgian Catholics Inaugurating Care of Youth in Industry

Southern and southeastern Belgium is the great industrial region of that country, and is chiefly inhabited by Walloons, who differ in language and character from the Flemish people of the north. In many years Church authorities have been much concerned by the sad conditions obtaining in the industrial centers in that part of the kingdom, and by the inroads of radical and infidel teachings among the factory workers. In order to stem the flood of evil, and to prepare young Catholic workers to face the dangers they encounter, when coming to the great cities for employment, an association has been formed, which is already favorably known for the good work it has done for young Catholic workmen. It is known as the J. O. C., La Jeunesse Chretienne de Belgique, that is, Young Workers' Christian Association of Belgium.

Before this paper appears in print, this splendid association will have held its third annual meeting at Namur. One of the big features of this meeting will be the "study week" in which several hundred young workers will take part. As the problems confronting the working youth of Belgium are the same as those that arise in our own industrial centers, a brief account of the Belgian organization will be acceptable.

The success of these meetings promises to be worthy and to equal at least that of the "Second Study Week" held from August 4 to August 12, 1926, at the College of St. Michael at Brussels. Three hundred young men from fifteen to twenty-five years of age, from the industrial regions of southern Belgium, spent four days in studying the means to assure the moral betterment of the working-class. They took up in turn the causes of the moral decline which previous surveys had brought to light, then the kinds of moral helps furnished by religion and Catholic ethics, next the educational influence of the J. O. C. upon its members, and finally, the co-operation of this organization with other groups of young Catholics—with a view toward realizing its program for the religious, intellectual and moral welfare of youth in gainful employment.

With fervent piety, intense intellectual application, per-

fect order, generosity and enthusiasm were the traits observed among the young Walloon workers during those four days of 1926.

The beginnings of the J. O. C. may be traced to the circumstance that, some twenty years ago, a young vicar of Laeken became painfully aware of the moral and spiritual distress of young workers in the large cities. He realized that even the most zealous priests were powerless in face of the complicated problems confronting them and that only young workingmen's societies could afford adequate and necessary Christian help to the vast bodies of young workers in the great industrial centers. He set to work at once and tried to form a band of willing co-workers. In the beginning of 1914 he established the first section of young Christian workers (Jeunes Ouvriers Chretiens). When he was charged in 1916 with the direction of social work for the district of Brussels the Abbe Cardijn could enlarge his field of action. In 1924 he was ready to extend to the whole of Belgium his useful activity.

On July 10, 1924, a number of priests gathered at Brussels, studied the plans of Abbe Cardijn and proposed a resolution to organize young Christian workers. Local branches were to be established at Liege, Namur, Charleroi, Verviers, Mons, Tournai, Nivelles, Arlon, etc. At the first General Congress at Brussels in April, 1925, about 6,000 young Walloon workers were represented by 400 delegates.

A "Study-week" was organized in September of the same year. About seventy men were expected to attend. Seventy-five were actually enrolled. This week was a revelation. It brought to light the unexpected resources at the disposal of those who wish to work for the welfare of Christian youth. It showed the happy changes brought about in one generation where frequent communion is the practice. Another encouraging sign was that the intellectual standard of these young workers was relatively high. Many of them were able to think clearly and to follow with profit courses on difficult subjects.

Encouraged by the results obtained at this meeting the Directors of the J. O. C. launched out into a highly successful program of propaganda and organization, during the winter of 1925-1926. They devoted the Second General Congress of Namur, on the 10th and 11th of April, 1926, to a study of the moral situation of employed youth.

A preliminary survey had revealed unfortunate conditions. The friends and supporters of the Congress courageously pointed out the moral dangers to which almost all youthful workers are exposed and addressed urgent appeals to those who were in a position to offer remedies. Two thousand young workers participated in the Congress; they represented the twelve thousand members enrolled in the three hundred local sections of the J. O. C. The earnestness, order, and enthusiasm of these two thousand were a source of surprise to Msgr. Heylen, Bishop of Namur, who spoke to them words of encouragement.

Of the 1,800,000 industrial workers of Belgium, it is calculated that 500,000 are young men and



women between the ages of 14 and 21, most of whom are exposed to grave perils to morality and religion, beside being deprived of educational advantages. One-half of this number of young persons come from Catholic schools. Even in the Flemish districts, which have been most protected until the present time, religious indifference and unbelief have been making deplorable advance, and certain Flemish priests do not hesitate to say that when their young parishioners step into the factory they are lost for the Church.

Carefully compiled statistics have shown that in several districts only two per cent of the young workers of twenty years of age tend to their religious duties; and this in spite of the fact that enormous sums have been spent by Catholics to establish schools and protectories. Priests and lay-workers have bravely engaged in the rescue work. But no plan was effective against the terrible de-Christianizing influence of the shop, the companionship on the frequently long daily railroad journey to and from the village home and the industrial center, and of the city street. In most of the districts of Southern and Southeastern Belgium the larger number of young men, who had been brought up as Christians, give up attendance at church at the age of seventeen, saying that they no longer wish to be treated as children. The evil example of older persons exerts a vicious influence.

In industrial centers, moreover, vice is the open order of the day and has brazen defenders. Some data furnished by members of the J. O. C. offer clear proof of this sad fact. Young employees themselves have told of their anguish of soul and struggles of conscience during their first week at the factory. To resist successfully the sneers and even threats of fellow-workers requires at times a heroic courage. Often the foremen are accomplices and leaders in the filthy game. Hence many of the employers are convinced that "nothing can be done," and that the fight against salaciousness is impossible. They think that they have enough troubles of their own, without drawing upon themselves the ill-will of depraved workers. There is, of course, a large number of workers who want to preserve themselves from the moral pollution surging about them, but these fine souls are not organized, they have no leader, they are not supported by those in positions of authority, and are, as a consequence, dominated by a pack of scoundrels.

The young workers scarcely find occasion for serious instruction in the great religious, social and economic truths which they ought to know. Hardly any attempt is made to put these truths before them in an intelligent, simple and effective manner. On the other hand, every day they are compelled to listen to the wild theories of glib talkers in the shops, who propose their ideas with the self-assurance which springs from ignorance and half-knowledge. At best these radicals can only quote from their favorite socialist or anti-religious sheet.

Therefore, the J. O. C. intends, in the first place, to provide for the religious, moral and intellectual education of young employees, between the ages of

fourteen and twenty-one. The Association rightly thinks that the means of education ought to be adapted to the character and needs of these young workers. Hence the instruction will be given in groups, by special methods. Instruction is to be carried under the direction of priests appointed by bishops, but lay helpers will also be needed. Holy leaders are to be trained for the important duty entrusted to them in the line of "Catholic education."

The J. O. C. intends, moreover, to organize industrial districts, groups of young workers united by bonds of true friendship and of sincere natural charity. These groups are to offer an effective opposition to the attacks, insults and calumnies of the propagandists of irreligion and immorality. They are to be a tower of strength, around which all those young men might rally, who refuse to be degraded by their vicious environment, who desire to remain loyal to the Christian faith, or to return to the practice of the Christian life.

Finally, the J. O. C. will be interested in the social economic and temporal needs of young workers. It will offer helpful counsel in the choice of a trade and seek to find jobs for the unemployed. It will look to the health of the workers and help in the re-education of those who meet with industrial accidents. During times of unemployment it will endeavor to provide some form of healthy intellectual activity. It will establish cafes, dormitories and centers for recreation for the young workers.

The numerous other activities of this eminently successful organization for the welfare of young Belgian workers, resemble those of the Y. M. C. in our country. There is little doubt that a similar organization would be of immense utility to young Catholic workingmen in the United States. For we have the very same difficulties in our large industrial centers, which prompted the clergy of Belgium to begin definite social work for their young workers. Here, too, there is great need of protecting youth from the moral dangers and from the pernicious influences leading to loss of Faith. At some future day we shall be thoroughly ashamed of ourselves that we have so long neglected a practical program of welfare work for our young men in industry.<sup>1</sup>)

We need a Catholic Y. M. C. A. In fact, this is one of the urgent demands of our time. The feeble efforts that have been made along this line only show us the more convincingly that we need an outline a practical program of religious, moral, educational, recreational and social activity for our youths, now growing to manhood, if we wish to help them persevere firmly in the faith of their fathers.

ALBERT MUNTSCH, S. J.

<sup>1</sup>) The Kolping Society of America, devoting itself to work inaugurated by the "Gesellenvater Kolping," has, during the past several years, experienced a remarkable development in our country; they now have centers, serving the needs of young Catholic workers for intellectual, moral guidance and for recreation, in a number of cities and are adapting the original policy and methods to American conditions.—Ed. C. B. & S. J.



## Warder's Review

### In Spite of Sane Counsel

commenting on the decision of the Supreme of the United States in upholding the validity of the Virginia sterilization law, *The Nation* sees the power the State arrogates to itself in instance to be "an extremely dangerous one." The editorial admits that "if the proceeding is not soundly safeguarded terrible wrongs to individuals may ensue." Having pointed out that while insane people were sterilized in California, *The Nation* asks: "But who can ever be certain that they may not be restored?" "Remarkable cures take place," the editorial continues, "and people recover their wits long after their cases seem closed. Obviously every possible protection must be shown round about this procedure lest it be not an advance, but a weapon of mischief, cruelty, and perhaps even revenge."

In spite of such sane counsel on the part of one of the leading liberal weeklies of our country, deceived by some for a "radical sheet," the demand has already been raised that sterilization should be created by means of a Federal statute. Moreover, it is a jurist, Judge Harry Olsen, Chief Justice of the Municipal Court, Chicago, who demands Federal law providing for the asexualization of "grade morons, imbeciles and idiots." Encouraged by the decision referred to, he even concludes Federal sterilization law to be "a thing of the future."

Nevertheless some Catholics wonder why we so easily see the extension of Federal power. That all reformers as Judge Olsen place their chief objection to Federal laws is sufficient warning that the tendency toward centralization is fostered for the purpose of forcing on unwilling sections of our country measures which even their inborn conception of right and wrong would lead them to loathe.

### Fostering Dependence

More than two thousand separate publications to deal with "public (?) health" have been prepared by the United States Public Health Service for distribution, "to educate the public (?) on the care of health," according to a statement given the press toward the end of the fiscal year of the Federal government in June. In excess of 10,000 copies of various publications have been distributed.

This is the list of what are termed "some of the most popular Service publications" and the number of copies of each distributed during the year 1926-1927:

Miscellaneous Publication No. 17, "Prevention of Disease and Care of the Sick," 254,553 copies. This publication is a book of 318 pages, and has proved so popular that several editions have been issued.

Reprint No. 707, "Good Teeth," 69,160 copies.

Reprint No. 727, "Care of the Baby," 80,650 copies.

Reprint No. 654, "Nutrition in Childhood," 58,250 copies.

Keep Well Series" No. 1, "Road to Health," 408,950 copies.

Supplement No. 16, "Summer Care of Infants," 577,936 copies.

Supplement No. 18, "Malaria Primer," 521,750 copies.

Supplement No. 30, "Common Colds," 320,700 copies.

"Keep Well Series" No. 6, "Cancer," 100,000 copies.

"Keeping Fit," 467,450 copies.

"The Parent's Part," 460,850 copies.

A number of these brochures are known to us, and we do not hesitate to recommend them. However, we would question the advisability of the Federal government engaging in the task of disseminating popular literature on "Good Teeth," "The Care of the Baby," etc. The central government of a nation such as ours may well leave a task of this kind to the private initiative of publishers and the demand for such knowledge on the part of its citizens. Moreover, those groups which are not for some reason able to provide themselves with this information, should and can be reached by local health authorities. That the Federal government should undertake to serve what is called "the public" in such a manner borders on the ridiculous. Moreover, such action fosters the tendency, already prevalent, to look toward Washington somewhat with the attitude of a blanket Indian, living on a reservation and entirely dependent on the "Great White Father" residing on the banks of the Potomac.

### Subverting the Correct Conception of the Land

The Short Course in Land Valuations, conducted by the University of Missouri during the last week of July, was attended by 230 bankers, real estate men, and farm owners. The number of participants was much greater than had been anticipated, and according to the *University of Missouri News Service*, there was a unanimous request that the Course be made an annual event. The official news item referred to closes with the following significant statement:

"The tremendous interest was displayed in the fact that 230 bankers, loan company representatives, many of them from out of the state, came here for the work offered by the College of Agriculture."

In other words, the State of Missouri is aiding to foster the unfortunate liberalistic idea that land is merely a commodity to be sold, purchased and mortgaged in the same manner and with the same profit motive in view as are manufactured articles. And the very people who mouth so loudly on all occasions their horror of Radicalism are helping to destroy the surest foundation of a society founded on private property by fostering, for their advantage, the tendency of the greatest possible turnover in land, since every new sale and every new mortgage means a profit to them. That this must end in a catastrophe, they are either too ignorant or too callously indifferent to notice.

But such has been the experience of every nation that has made of land a commodity to be marketed and mortgaged at will, permitting the tillers of the soil to be dispossessed, yeomen to be made renters or laborers. After that latifundia are to be found, managed by superintendents and overseers, where once a free and sturdy peasantry husbanded the soil which they held in trust for the nation, since all men must obtain their sustenance from what the land and those tilling it produce.



### Inconsistent

While not merely the Klan, but also many other American Protestants violently assert the necessity of upholding "separation of Church and State" in our country, and express the fear that Catholic influence in public life would tend to break down this beneficent institution, there is no doubt of the very same people frequently committing acts which entirely overlook the clear line of demarcation between Church and State as conceived by the majority of our people. According to the *University of Missouri Daily News Service* (No. 18, Vol. X.):

"The Baccalaureate Sermon of the Eighty-fifth Annual Commencement Exercises of the University of Missouri will be delivered on Sunday, June 5, at 11 a. m., by the Reverend Russell Henry Stafford, D. D., of the Pilgrim Congregational Church of St. Louis. The subject of the sermon will be 'The Cross as a Principle of Education'."

The propriety of a preacher delivering a "sermon" during the closing exercises of a State University on a subject as purely Christian as "The Cross as a Principle of Education," may well be doubted under the premises Klanners and certain denominational weeklies are constantly reiterating. It would not seem unwarranted were atheists, agnostics and Jews to complain that the case referred to demonstrates the tendency to accentuate the denominational influence on State Universities, quite apparent in some commonwealths.

### Contemporary Opinion

The social struggle is a law of progress. "In that struggle," Don Sturzo exclaimed in his last public speech in Italy, in the Turin Congress of 1923, "men are defeated and fall, but ideas live and triumph."

BARBARA BARCLAY CARTER in *Blackfriars*

When we listen to the excited warnings of those who see in Bolshevism the one and only social enemy to be feared, we may remember that the atheistic Communism of Russia has a powerful ally in the scarcely less, though not so frankly confessed irreligion of Capitalistic America. The Church today has to meet these twin offspring of the Reformation. It has an eastern front and a western. Concentration on the evils associated with the Moscow regime would leave us unprepared for the attack from the opposite quarter. To maintain our Catholic balance, it is necessary to hold in common detestation the dangers both of Communism and of Capitalism.

STANLEY B. JAMES, in *The Irish Rosary*<sup>1)</sup>

The recent horrible lynchings in the United States, even the almost incredible burning of human beings alive, has raised not a ripple of interest, not a single protest from the United States Government, scarcely a word from the pulpit and not a syllable of horror or suggestion from the Defenders of the Republic, the 100% Americans, or the propagandists of the army and navy. And this in spite of the fact that the cause of the Louisville, Mississippi, bestiality was, according to the *Memphis Commercial-Appeal*, "widespread indignation at

the refusal of Negroes traveling in slow, second handed Fords to give road to faster cars." A yet hiding and concealing this barbarism by every resource of American silence, we are sitting council at Geneva and Peking and trying to make the world believe that we are a civilized nation.

W. E. B. DuBois in *The Crisis*

Some years ago<sup>1)</sup> we had to call attention to vague and misleading doctrines of C. O. P. E. C. the long and carefully-prepared Conference of leading non-Catholic sects on social and international matters—concerning points of elementary morality, amongst others the ethics of war. The Conference resolved that "all war is contrary to spirit and teaching of Jesus Christ"—a proposition from which it would follow that national self-defense was forbidden by Christianity. The same foolish generalization is constantly heard today. The Primitive Methodists at their recent Leices (England) Conference have been concerned, rightly enough, about disarmament—all good Christians should be—but one speaker said "we must always think of war as brutal and filthy murder," and this view so prevailed that a resolution was passed, 99 votes to 90 declaring that "all war is a violation of the principles and spirit of Jesus Christ and should not be countenanced by the Church." From utterances such as these, which fly in the face of common sense and proper patriotism, the militarists and the Jingo draw their strength. As in the case of Temperance, excess begets excess; and the talk before those who have to "teach peace" is to combat both extremes so that the true doctrines may successfully emerge.

*The Month*

There is one phase of "Prosperity" and unemployment which is increasingly challenging our attention. It is the killing of factory jobs through machinery and the speed-up. The United States Department of Labor in its July *Review* has informed us that output keeps going ahead, but jobs are getting less and less. Since 1923, there has been a falling of 11 per cent in the number of men employed in the manufacturing industries. We have noted before the statement of the President of the Bethlehem Steel Company (in the *Saturday Evening Post*) that his force has fallen since 1923 but that production has increased.

Further fuel is added to the flames by the Vice President of the Buick Motor Company in the July issue of *The Magazine of Business*. He acquaints his colleagues and competitors how that company has made "1,400 per cent more cars with 10 per cent more men." He thinks this "rather remarkable"—as, indeed, it is. "Putting the stuff through faster" is the answer. Machinery and the speed-up tell the tale, in large part.

These new developments must be met by labor. They cannot be met only negatively but also must be met constructively. We suggest a labor conference on "How to Meet the Speed-Up System at the Machine Age." It should be fruitful of suggestions for progress.

*Labor Age*

<sup>1)</sup> From an article on "The American Peril."

<sup>1)</sup> *The Month*, May, 1924, pp. 455 sqq.



## SOCIAL REVIEW

### CATHOLIC ACTION

three days from September 29 to October 1 been fixed as the dates for the next Congress of Catholicity to be held at Toulouse, France, the center of the region most stricken by depopulation.

Numerous reports will be presented at the general meeting and before committees. Msgr. Chaptal will address the Catholic religious committee on the subject of Catholic immigration in France.

Over a thousand young men assembled for the Congress of the Juventud Catolica, held in Mierès, Spain, early in August, which was presided over by the Bishop of Oviedo.

The necessity of concentrated action and the formation of a defensive army in view of the happenings in Mexico was urged by speakers. The passive attitude of Catholics, particularly young Catholics, was contrasted with the energetic propagation of Marxian principles and methods.

The Bishops of the episcopal conference of Germany, have issued a collective pastoral on the subject of the evils caused by alcoholism. Designatories deplore the threatening increase in the consumption of alcohol, and especially the abuse of spirituous beverages, the sale of which is in sharp contrast to the sad economic situation of the population. They enumerate the fatal consequences of this abuse on the physical health, and on the morality of the people, and indicate fitting remedies to prevent these evils.

The first essential is the reform of family life, so that it will not be necessary to seek for distractions and amusement outside the home. The Associations should see that no incentive is provided for the abuse of drink in the family, the school, and the Church must enlighten the people in this matter and set them an example. In conclusion the Bishops urge the people to support the various temperance organizations.

### PUBLIC DEBTS

What is called "a very notable address" by the *Catholic Press*, of Sydney, was delivered in Melbourne recently by Mr. B. Latham, president of the Australasian Society of Australasia. "Mr. Latham spoke very clearly," the Australian weekly declares, "that the employment created and kept going by loans must be deprived of its support very ultimately."

According to the speaker's statement the general debt of Australia has been doubled within ten years, without taking into account the war debt of £304,403,270, which is almost unproductive. The total now is £1,013,757,000, and the annual interest charge has increased in the 10 years from £17,600,000 to £51,000,000. That is, of course, far short of Government expenditure, which jumped in the same period from £74,000,000 to £170,000,000, and that taxation per head has increased from £6 10s to £12 19s 9d. Moreover, all the States, without exception, have been regularly spending more than they receive in taxes, and no proper provision has been made for a sinking fund.

### PEACE MOVEMENT

The Congress of War Veterans at Luxemburg, July 9th, called by the International Federation of Ex-Servicemen, an association of allied war veterans which has its center in Paris, proved a

friendly gathering of soldiers of the great war who met as comrades to pledge themselves to the cause of peace. A resolution was unanimously adopted, by which the Conference declared that it "invited ex-service men who have given proof of their devotion to duty and their love of country, to teach the rising generation that he who loves his country ought to apply himself to maintenance of honorable peace between the nations."

All the allied countries were well represented, but the special feature of the gathering was that, for the first time, representatives of the armies against which they fought were invited. Germany was represented by delegates of the Reichsbanner association, composed of war veterans and younger men, members of athletic associations, pledged to support the new Republic. There were also delegates of the German societies of disabled soldiers of the war, and the Prisoners of War Society. Austria also sent a delegation. (The capitalistic press of our country did not report this congress; a meeting of this kind is not in harmony with the rising tide of militarism.)

### WASTE

In one of a series of articles by Henri Dubreuil, a French workingman sojourning in our country, published in the Parisian labor daily, *Le Peuple*, the author contends that many advantages gained by American workers, especially in the shape of higher wages and standardized goods, are lost in waste. "Our French working classes," he says, "have been accustomed by centuries of poverty to use things until they are worn out, even as our proverbial expression, to the very candle ends. But American workmen throw things away that we should still consider fit for good use. Shoes and clothing especially are thrown away long before we should consider them useless, for the American principle seems to be to have nothing repaired.

"The art of repairing things," he continues, "that used to be the pride of French housewives, though perhaps that is changing in France, too, is utterly unknown in America. Indeed, it is often cheaper to buy new than to repair, and we are learning the same lesson in France in many directions. Mass production certainly gives immense advantages to the workers, but on the other hand it teaches them to take no care whatever of their possessions. All this waste must be paid for, some time and in some way, and we can only hope that the price will not be too high."

### THE FARMER AND HIS PROBLEMS

The case of the American farmer was put before the Williamstown Institute of Politics at the opening roundtable on "An American Agricultural Policy," by Henry A. Wallace, editor of an Iowa farm journal, *Wallace's Farmer*, and son of a former Secretary of Agriculture, while the attitude of industry was informally represented in rebuttal by Prof. D. S. Tucker, economist at the Massachusetts Institute of Technology, and others.

Mr. Wallace contended that the national safety of America demands a policy which will result in at least one-fourth of the citizens being farmers, while Professor Tucker countered by declaring economic laws should rule, and that no Federal policy should be adopted to keep more farmers on the farm than are necessary to supply national food and clothing needs.

Contrasting agriculture with other industry, Mr. Wal-



lace said, "Farmers today, comprising about one-fourth the population of the country, receive about one-tenth of the national income. Putting it in another way, the agricultural industry, after paying for labor about 60 per cent above pre-war wage has a return on capital investment of 3 or 4 per cent, whereas corporate industry, after paying its labor more than twice the pre-war wage, has a return on its capital investment of around 12 per cent as calculated by the United States Department of Agriculture from Treasury records.

In the early days of the Republic, Mr. Wallace recalled, it took seven or eight farmers to feed one man in the city; due to labor-saving devices and improvement in machinery that proportion dropped by 1870 to the point where one farmer could support one city dweller, while at present one person on the land is able to supply three people in towns and cities. Mr. Wallace urged that the present proportion should be allowed to go no further and felt that a national policy should be adopted at the present time to keep this balance between farm and urban populations.

#### ORGANIZED LABOR

A report of the Department of Labor of the Dominion of Canada shows that labor unions in Canada had a membership of 274,604 at the close of the last calendar year. The report, which has just been made public, shows also that the activities of the wage-earners are not entirely confined to organizations connected with the official labor movement in the Dominion.

The international trade union group, comprising 91 craft unions, had a membership of 179,267, a gain of 26 locals and 6,698 members, according to the report. The "non-international" group of "craft" organizations, of which there are 20, had a loss in branches of 15 and an increase in members of 767, the branches at the close of the year numbering 296, with a total reported membership of 34,837. The independent units increased by two, their standing being 38 branches, of which 33 reported a membership of 12,239.

The National and Catholic Unions, which are mostly "industry" unions, reported 25,000 members, the same as in the two preceding years.

The Industrial Workers of the World reported only 4,600 members, admitting a loss of 5,400 during the year. The One Big Union claimed a membership of 18,655, composed of 61 local units, a gain of eight units and 1,409 members.

The department lists some eighty other associations having 95,697 members, composed of school teachers, civil service employees and commercial travelers and other workers.

#### STRIKES

A strike with the object of enforcing limited earnings has been declared by the ironmoulders employed at the works of John Wright and Co., Aston, Birmingham, England, manufacturers of gas cookers, gas fires, etc., according to the *London Times* of July 21. The dispute appears to have arisen out of a decision of the men themselves that the daily earnings should not exceed a certain figure. One man refused to conform to the rule which the others sought to impose, with the result that they stopped work.

It is stated that the management was not consulted in the matter, and the men acknowledge that the company has no responsibility for the stoppage, but they decline to take up work unless the company acquiesces in their taking such action as they think fit with respect to the man who has been the cause of the trouble. It is understood that even if they agreed to work with the man they would refuse to handle his output after it had reached the limit they set. The company is not prepared to accept a posi-

tion which, they say, is not only unfair to them, but against public policy. The men concerned are men of the Iron Founding Workers' Association, late Central Ironmoulders' Association, whose headquarters are in Glasgow, and claim that it is part of the rules of the Union that men should determine what is a fair day's work. It is understood that in other factories where members of the Union are employed, they have succeeded in enforcing limitation even more severe than they were prepared to accept in the case of John Wright and Co.

#### PRICE FIXING

For the benefit of trade and industry, and with a view to establishing a guide for Congress in future legislation on price fixing, the Federal Trade Commission is undertaking an investigation of resale price maintenance.

It will seek information on the advantages and disadvantages of resale price maintenance to manufacturers, wholesalers, and retailers, costs, margins and profits, causes and motives for price cutting, and the relation of resale price maintenance to the multiplication of distributors.

A further step towards Italian Government's control of prices has been taken by the constitution of a "committee for corporative action in the matter of prices, costs and wages."

This committee will consist of representatives of Ministries most directly concerned and officials of the Fascist Party. Its functions will consist in submitting proposals with the object of obtaining unity of action in the matter of prices, costs of production, and wages. Since the proposals of this committee will obviously be adopted and enforced its constitution is a most important contribution toward the State control of the economic life of the country.

#### LUXURY

The Research Division of the National Education Association estimates that the annual expenditure for luxuries in the United States in 1926 totaled \$5,522,000,000.

Items included in the tabulation were tobacco, soft drinks and ice cream, theatres, movies, etc.

From the summaries of a new and extensive survey on tobacco in America it appears that the amazing vogue of cigarettes is still increasing. Less than 90,000,000 of them were made in the United States for domestic use in 1926, which is 12 per cent more than during the previous year and 90 per cent more than in 1920. As to the reason for the increase, the survey says:

"The cigarette continues to be the chosen medium for the annual quota of new smokers, resulting from growth in population, and of the increasing number of workers who are adopting the smoking habit."

The cigars made increased less than 2 per cent during the year. The production of other forms of manufactured tobacco, including snuff, was almost stationary. "Cigarettes," declares the *N. Y. World*, "accordingly explain the growth in the industry, the astonishing prosperity of manufacturers and a higher average price for leaf, and also the startling increases in the dividends and shares of big tobacco corporations."

#### INJUNCTIONS

A jury in the Circuit Court of St. Louis awarded a Local Union of the United Leather Workers' International Union \$7,500 for attorney fees, against certain leather manufacturers, who had filed bond for \$10,000 when securing an injunction several years ago against striking employees.



injunction was issued by a Federal Court on the ground that the employers' failure to fill their orders was interference with interstate commerce. The United States Supreme Court ruled that leather goods are no part of interstate commerce until they are actually in transit. Attorney Bryan, of the Leather Workers' International, and attorney John T. Leahy surprised the manufacturers by suggesting to the Local that suit for attorney fees be under English law and under the Clayton amendment to the Sherman Act.

It is expected that this decision will be vigorously contested because of its far reaching effects. If it is upheld, it will check those employers who rush into court, post bail, secure an injunction, compel trade unionists to pay large sums of money on attorneys' fees, and then throw away their bond.

#### EMPLOYER'S PATERNALISM

The issue of the *United Mine Workers Journal*, August 1, contains an editorial on "Joke on Labor." The article declares:

What is being said by anti-labor union employers in the name of the 'company union,' the hybrid organizations fostered by those who would knock out the bona fide union with its potential force and its collective bargaining features.

A company union is merely another name for a plant organization, owned, controlled and regulated by the company. Included in the fundamentals of such an organization is much promise of 'welfare' work; recreation rooms, grounds, play parks, libraries and other sops handed out instead of increase in wages. One concern the company knows used to give certain of its men 'private' homes with their names on the door instead of an increase in wages.

Labor does not want this altruistic stuff. It does not want any corporation to look after its welfare or its family needs. What labor wishes above all is a living, saving wage."

#### MINIMUM WAGE

Statistics gathered by the Industrial Welfare Commission of California and made public by the Department of Labor in the Federal government, state that minimum wage regulations for women are successful in California. Payroll reports and information from investigations covering the employment of 130,000 women were studied.

A analysis of certified payroll reports of women in the state showed an increasing percentage of women receiving actual weekly earnings in excess of the minimum of \$16 a week. This, the commission states, dispels the statement that the minimum wage becomes a maximum wage. Statistics also show that apprentices and lower paid workers are not being dropped on reaching minimum wage, as was predicted.

#### MOB VIOLENCE

A group of the most representative women of the State of Mississippi recently met to voice their protest against recurrent outbreaks of mob violence. The statement adopted declares:

We place ourselves on record as unalterably opposed to mob murder. The barbaric practice of lynching arouses Christian passions, violates the sovereignty of our state, disgraces Mississippi into disrepute in the eyes of the world, brutalizes all those who come within its evil influence. As southern women we hold that no circumstances can justify mob action and that in no instance is it an exhibition of chivalric consideration for the honor of manhood."

**MIDDLEMEN AND MIDDLEMEN'S PROFITS**  
The presidential address, delivered at the conference of the Auctioneers and Estate Agents' Institute, a British organization which met at Tor-

quay in July, by Alfred J. Burrows, stresses the following point: "Excessive profits by the middleman are to be prevented by the Food Council, but in spite of such admirable work by this body, anyone who had compared butchers', fruiterers' and greengrocers' prices with the money received by the producer was forced to the conclusion that the middleman was taking an undue share of the price paid by the consumer."

On the average land, said Mr. Burrows, there was little, if any, profit on many of the staple products and on some there was an actual loss. Agricultural policy must be directed to remedy this state of affairs if maximum food production was to be attained.

#### INDUSTRIAL COMBINES

Representatives of upward of 50 independent lumber companies of the Pacific Northwest have been meeting in Portland with Stanley Russell and other representatives of National City Company, attempting to work out a merger of holdings into what apparently will be called Pacific Fir Company. About 70,000,000,000 feet of standing timber and assets said to be upward of \$250,000,000 are involved.

The conferences are the outgrowth of the Chicago meeting last January when 49 were present. It is now understood that between \$25,000,000 and \$50,000,000 of financing will be done, the rest of the merger being carried out in exchanges of stock.

#### PREVAILING RATE OF WAGES

The Board of Estimate of Greater New York, with Mayor Walker presiding, adopted the report of Budget Director Kohler, and voted an appropriation of \$1,307,326.95 to enable the city to pay the prevailing rate of wages to the skilled mechanics employed by the city in its various departments.

The officers of New York Central Trades and Labor Council and Building Trades Council participated in the negotiations with the city officers leading to this action. The Board of Estimate is to make further readjustments of mechanics' and laborers' wages at a subsequent meeting. Nearly all of the rates of wages established are based on union wage scales.

#### FIVE DAY WEEK

"Don't accuse the worker of seeking overtime at excess prices when he demands the five-day week," writes John Donlin, editor of *The Plasterer* and former president of the A. F. of L. Building Trades Department.

Mr. Donlin points out that workers' agreements are always against overtime work, but the words "except in emergency" are added by employers and interpreted according to their interest. "The workers who favor strict adherence to standard wages and standard hours, with no overtime, are overwhelmingly in the majority," said Mr. Donlin.

#### WELFARE WORK

The Jewish Welfare Board has been co-operating with the Government in planning religious and welfare activities for the men attending the citizens' military training camps this summer.

The field representatives, communities and constituent societies of the Welfare Board are assisting the Jewish chaplains in their work, and conduct programs of religious and welfare activities in those encampments where no Jewish chaplains are stationed.



## Central-Blatt and Social Justice

Als Monatsschrift veröffentlicht von der Central-Stelle des Central-Vereins, 3835 Westminster Place, St. Louis, Mo.

Abonnement, \$2.00 das Jahr, zahlbar im Voraus; einzelne Hefte, 20 Cents.

Club-Rate: 5—25 Exemplare an eine Adresse, 15 Cents das Stück; 26 Exemplare und mehr, je 12 Cents.

Abonnement auf Lebenszeit, \$50.00.

### Das österreichische Problem.

#### I.

#### *Stadt und Land.—Das Zweiparteiensystem.*

Der Bundespräsident der Republik Österreich, Michael Hainisch, seiner weltanschaulichen und wissenschaftlichen Struktur nach ein Liberaler der sogenannten "Österreichischen Schule" (der Nationalökonomie), Privatgelehrter und Gutsbesitzer, voll Interesse für die Probleme der modernen Industrie und Agrikultur, hat Bücher geschrieben, in denen er, schon vor dem Kriege, der europäischen Kultur sozusagen das nationalökonomische Horoskop stellt; er kommt darin zu dem Ergebnis, dass in Stadt und Land divergierende Entwicklungstendenzen herrschen, eine sozialistische in der Industrie und eine kapitalistische in der Agrikultur, und er fordert daher Forcierung ebenso der sozialistischen Betriebsorganisation in der Stadt, Sozialisierung insbesondere derjenigen Produktionsveranstaltungen, die für den Lebensbedarf thätig sind, wie der kapitalischen Betriebsorganisation auf dem Lande, Individualisierung der Bodenbewirtschaftung. Dieses Equilibre der sozialistischen und kapitalistischen Faktoren einer Volkswirtschaft, die Herrschaft des einen Prinzips in der Stadt, des anderen auf dem Lande, verbürgt nach Hainisch das weitere Funktionieren der europäischen Civilisation.

Die Voraussetzung freilich für dieses Gleichgewicht der Kräfte in der Volkswirtschaft eines Kulturkreises ist, dass sich Stadt und Land sowohl der Zahl wie der Bedeutung für den Staat nach etwa die Wage halten. Dieser Zustand ist in der That, ohne dass es Hainisch seinerzeit voraussehen konnte, in der derzeitigen Republik Österreich, dem Restösterreich des Friedensvertrages von St. Germain, insofern gegeben, als die Millionenstadt Wien (samt den sonstigen Industriekomplexen), ehemals und nachwirkend heute noch in ihren Instituten und Etablissements die Reichshaupt- und Residenzstadt eines 50 Millionenreiches, und das durch die Gebiets- und Volksverluste an Italien und Jugoslawien kulturell und wirtschaftlich verstümmelte Alpen-österreich mit schütterer bäuerlicher Bevölkerung sich wirtschaftlich wie politisch im Equilibre befinden.

Politisch fand diese Thatsache in den ersten Jahren der Republik in einer—der Theorie Hainisch' entsprechenden—"roth-grünen Koalition" ihr Sinnbild, einer Regierungsbildung, welche Sozialdemokraten und Christlichsoziale zusammenfasste, erstere die Vertreter des Industrieproletariats, letztere im Kerne wenigstens die Vertreter der Bauernschaft. Später und noch jetzt stellt sich diese soziale Struktur des Staates Österreich politisch dar als eine Art Zweiparteiensystem, sozusagen Tories und

Whigs, wie er im letzten Wahlkampf (April, 1927) in der Antithese Sozialdemokratie und "antimarxistische Einheitsliste" sich kundgab. Die Position der Sozialdemokraten wird durch die (noch dem alten Staat stammende) Gemeindeordnung Österreichs, die den Städten eine weitgehende Selbstverwaltung gewährt, wie kaum irgendwo in Europa, jedenfalls nicht in Deutschland, so durch die in der neuen Bundesverfassung ausgesprochene Erhebung der Stadt Wien zum "Landeshauptstadt", gewaltig gestärkt, während die Christlichsozialen der föderalistischen Organisation des Bundes selbst in den "Ländern," ihren Schwerpunkt besitzen. Es ist keine Frage, dass diese politische und soziale Struktur des kleinen Österreich, so katastrophal der Entstehung dieses Staates speziell für ihn seinerzeit war, einen grossen Vortheil bedeutet, sowohl den Grossstaaten, insbesondere Deutschland gegenüber, dem die gleich günstige kommunale Selbstverwaltung, die "Landstellung" der Hauptstädte und das Equilibre zwischen Stadt und Land fehlt, wie gegenüber den Nachfolgestaaten des österreichischen Raumes, in denen nirgends die Hauptstädte dieselbe Bedeutung geniessen wie in Österreich. So nimmt die Republik Österreich gegenüber dem übrigen Europa eine Ausnahmestellung ein, die ihr sozial und politisch zum Vortheil gereicht. Von daher sind nun die Probleme dieses Staates zu werthen; sie haben europäische, ja menschliche Bedeutung, so dass es sich wohl rechtfertigt, hier dazu Stellung zu nehmen.

Es liegt klar zutage, dass die Lage des Bauernstandes seit der Herrschaft des modernen Liberalismus aus den verschiedensten Gründen eine immer prekärere werden musste und noch immer wird. Die Kriegskonjunktur durfte darüber nicht hinwegtäuschen, dass das Bauernthum Europas, die Grundfeste seiner konservativen Kultur, in progressivem Masse dahinschwindet. Die hauptsächlichste Wurzel dieser Erscheinung ist, dass die seinerzeitige "Bauernbefreiung" eine revolutionäre, nicht eine organische, im höheren Sinne organisierende war, dass sie mit der liberalen Mobilisierung von Grund und Boden zusammenfiel und damit schliesslich in weitgehender Entwurzelung des Bauernstandes selbst enden musste. Ein Beruf, der seit Menschendenken in ständischen Bindungen sich befand und der seinem Wesen nach der Organisation durch die soziale und politische Autokratie nicht enttrathen kann, wurde plötzlich auf sich selbst gestellt und daher weniger "frei" als vielmehr die Beute der in eben dieser Zeit entfesselten "freizügig" gewordenen Kräfte in Stadt und Industrie. So gewann die Stadt, der Industrialismus eine mehr und mehr faszinierende Macht über den Bauernstand; dieser wechselte die Scholle seiner Väter, handelte mit ihr und verliess sie schliesslich um die scheinbar mühelosere, in Wahrheit doch Menschen missbrauchende, ihn aushöhlende und dann wegwerfende Betriebs- und Lebensweise der Stadt dafür einzutauschen, die wieder in dem Maße sich intensivte als ihr frisches Blut vom Land her zufluss.

Dazu kam, dass die Weltwirtschaft und



Konkurrenz auf dem Weltmarkte in steigen-Masse der einheimischen Bauernschaft den Getreidebau und die Schlachtviehzucht als nicht rentabel erscheinen lassen musste. Die Vorstaaten reagierten auf diese Erscheinung mit Schutz für diese Produkte; die Städte sollten es theurer kaufen als es am Weltmarkt erisch, um der Bauernschaft des eigenen Staates Möglichkeit konkurrenzloser Wirthschaft zu geben—ein Standpunkt, dem aus militärischen Gründen (Autarkie im Kriege) oder als provisorische Schutzmassregel für Interimszeiten Berechtigung abgesprochen werden soll, der jedoch dauernd geistig und technisch in die Weltzusammenge einbezogenen Stadtbevölkerung Europas mehr plausibel zu machen war,—noch erst heute ist. Denn nunmehr liegt scheinbar das Problem für die Republik Österreich vor; der Getreidebau und die Schlachtviehzucht der österreichischen Landwirtschaft ist nicht mehr rentabel, die Weltmarktpreise unterbieten die österreichischen Preise, die christlichsoziale Regierung ist bestrebt unter dem heftigsten Widerstand der Stadtbevölkerung, vor allem der Sozialdemokraten, auch der städtischen Christlichsozialen, einen Schutz durchzuführen, der die österreichische Bauernschaft in einem weltwirtschaftlich sozusam luftleeren Raum isoliert und dadurch ihre zeitige Betriebsweise garantiert.

Obwohl Karl v. Vogelsang, der Sozialpolitiker des österreichischen Konservatismus, wandte der österreichischen und deutschen Zollschutzpolitik gegenüber ein, dass sie Symptomarbeit sei, daher nichts nütze und in Wahrheit die Lösung des Problems verschleppe. Vogelsang und seine Schule sehen das Verhängnisvolle der neuern Entwicklung in der völligen Desorganisation des Bauernstandes, dem man den autoritären Organisator ablegen, ohne ihn auf genossenschaftlich-ständischer Basis neu und eventuell besser zu organisieren. Solange insbesondere die Mobilisierung von Grund und Boden, die "freie" Verschuldbarkeit, die Vererblichkeit, Vererblichkeit des bäuerlichen Besitzes besteht, erzielt nach Vogelsang jeder Zollschutz den gegentheiligen Effekt als den gewollten; die Grundrente steigt durch ihn und damit die Bodenpreise, so dass die weiter bestehende Beweglichkeit von Grund und Boden die Bauernschaft in eine höhere Schuldenlast stürzen muss. Ferner scheitern sich durch die Überwälzung der Mehrsteuern in Steuerform auf die städtische Bevölkerung; die Betriebskosten der Industrie, soll nicht der Lebensstandard des Proletariats gedrückt werden, Industriestücke werden theurer, damit die Betriebskosten des Bauernstandes, dieser findet nunmehr nichts mehr das Auslangen, das Spiel kann nicht vorne beginnen, ein neuer Zollschutz muss gesetzt,—und dies alles vielleicht bei gleichbleibendem Weltmarktpreis.

Obst demnach der Zollschutz nach Vogelsangscher Auffassung kein brauchbares Mittel, dem Bauernstand zu helfen, so fragte er sich, was denn zu thun wäre? Dass die von Vogelsang geforderte genossenschaftliche Organisation und die stärkere

Bindung des Besitzthums nicht hinreichen, lehrt die Entwicklung der Dinge seit dem Krieg; denn die ständische Organisation ist in Wahrheit eine klassenmässige und daher nur ein Instrument der politischen, wirkt daher nicht wahrhaft aufbauend, und die Verkehrsbeschränkungen hinsichtlich des Realbesitzes resultieren nicht aus einer die Nothwendigkeit der Bindung zu tiefst empfindenden Einsicht in das Wesen der Landwirtschaft, sondern erscheinen als von Aussen aufgezwungen; nicht die Bauernschaft selbst steht hinter ihnen, sondern der Staat und seine Kriegswirtschaft. Das Heil kann eben, wie auf allen Gebieten so auch hier, nur aus den Tiefen des Standes, der in Frage steht, selbst kommen; ein neues Berufsdenken muss ihn neu formen.

Für Österreich nun möchten diesbezüglich die Dinge einfacher und leichter liegen als für die meisten anderen Staaten Europas. Die Verkleinerung des Staatsgebietes und damit der Wirkungsfläche für Wien und Alpenösterreich, der im alten Reich geistig führenden Gebiete, hat es mit sich gebracht, dass unter den neuen Verhältnissen auf allen Gebieten des Reststaates eine Intensivierung Platz greifen musste, sowohl in der Staatsverwaltung selbst, wie in der freien Wirthschaft innerhalb des Staatsgebietes. Vor allem die Wiener Industrie hatte sich umzustellen; sie darf ebensowenig mehr mit Zollschutz rechnen und sie muss, um namentlich gegenüber Deutschland konkurrenzfähig zu bleiben, statt Ramsch- und Durchschnittsware mehr denn je kunstgewerbliche Qualitätsware produzieren, in der die Wiener Kultur und Kunst, der österreichische Geschmack und Stil zu Worte und zur Geltung kommen,—im Grunde dasselbe Phänomen und derselbe Gegensatz wie zwischen Frankreich und England, von welchen dieses mehr Massenware für den Kolonialgebrauch, jenes Qualitäts- und Geschmacksware für den Gebrauch der Kulturmenschheit produziert. Musste sich demnach und muss sich noch immer die österreichische Industrie nach der Decke strecken, um oben zu bleiben, und kann sie dies auf Grund der Qualifikation und Intelligenz des österreichischen Künstlers, Technikers und Arbeiters, so ist nicht einzusehen, warum nicht auch die österreichische Bauernschaft dasselbe thun sollte. Der fortschreitende Ausbau der Wasserkräfte, welche die Alpen zur Verfügung stellen, die Fortschritte des Fremdenverkehrs, die Österreich zu einer zweiten Schweiz machen, können dabei gute Beihilfen bieten; das Entscheidende aber ist eine entschlossene Umstellung des bäuerlichen Betriebes selbst. Frankreich, das dieselbe Entwicklung wie Österreich durchgemacht hat, konnte es nicht verhindern, dass das französische Bauernthum mehr und mehr zurückging, die Städte es psychisch und physisch auffrassen, dass das Land dadurch entvölkert und der Rest des Bauernthums "paganisiert" wurde. Dieser Gefahr, die für Österreich ebenso gegeben, ist nur zu steuern, wenn sich die Bauernschaft, von ihren wirtschaftlichen und politischen Führern dazu erzogen, entschlossen auf die neue Zeit einstellt, die Güter, die der Weltmarkt billiger bietet, eben nicht



mehr produziert und dafür Qualitätsleistungen bietet in Viehzucht, Wein- und Obstkultur, Gemüsebau, Bienenzucht, etc., wofür die Voraussetzungen vorhanden sind, der Boden, das Klima zu reichen, die Intelligenz und der Fleiss gegeben sind und der noch fehlende Wille eben gelebt werden muss. Nicht nur die Städte Österreichs könnten sich dann vom Ausland unabhängig machen, Österreich selbst könnte dann ausführen, und, was noch schwerer wiegt, eine dichtere Bevölkerung erhalten als durch den blossen Getreidebau. Wo die Wasserkräfte es gestatten, kann Hand in Hand mit der neuen Wirtschaft eine kleinbetrieblich organisierte Hausindustrie sich entwickeln, vor allem in der Textilbranche, wie sie schon zum Theil in Vorarlberg existiert. Der Staat freilich müsste durch grosszügige Bereitstellung der Wasserkräfte und durch ein im modernen Sinne gegliedertes, landwirtschaftliches Schulwesen, eventuell die Landes-, Volks- und Mittelschule, der ständischen Initiative in besagter Richtung weitgehende Förderung angedeihen lassen.

Voraussetzung freilich für diese Entwicklung ist, dass ein neuer Menschentypus wächst, resp. in stärkerer Masse sich durchsetzt, ein Menschentypus, der im bauerlichen Berufswerk mehr sieht als die blosser Fristung des primitivsten Lebensbedarfes, der nicht passiv, sondern aktiv den Dingen gegenübertritt und in der pflichttreuen, vorwärtsstrebenden, die Kultur mitformenden Berufstätigkeit des Landmannes wieder primär ein religiös-sittliches Durchsetzenwollen um jeden Preis, sondern vielmehr ein Schöpfen aus metaphysischen Zusammenhängen. Dass in der Bauernschaft wieder stärker diese Voraussetzungen geschaffen werden, dafür ist in erster Linie die österreichische Kirche verantwortlich, die noch immer eine grosse Macht besitzt über die Geister des Bauernvolkes, die noch immer in seiner Mitte bedeutende Besitzthümer hat, vorbildliche Stützpunkte religiöser wie wirtschaftlicher Bethätigung, die freilich, um ihr diesbezügliches Ziel zu erreichen, nicht einmal den Schein erwecken darf, sie begnüge sich damit die Bauernschaft politisch in Händen zu halten und geistlichen Führern in der Parteiorganisation folgen zu sehen.

Es liegt auf der Hand, dass diese Neuorientierung der österreichischen Bauernschaft nicht bloss eine österreichische, sondern eine europäische, ja menschheitliche Angelegenheit ist. Stehen doch mehr oder weniger alle Länder vor ähnlichen Problemen, ohne dass die Sache durchwegs so leicht lösbar scheint wie gerade hierzulande. Welche Bedeutung für die Kultur der Menschheit es hat, wenn der Bauernstand seine Säfte rein erhält und weder wie im Westen Europas paganisiert noch wie im Osten von Herrenschichten tyrannisiert wird, braucht nicht näher erörtert zu werden. Wenn Österreich seine diesbezügliche Aufgabe erkennt als ein Staat, in dem die Bauernschaft eine verhältnismässig bedeutende politische und soziale Rolle spielt und in dem diese Bauernschaft zugleich noch in ihrer grossen Mehrheit der kirchlichen Parole folgt, kann es ein Vorbild für Europa werden.

DR. ERNST KARL WINTER (Wien).

## Aus Deutschlands Finanzwirtschaft.

(Schluss.)

Das Presseamt allein des Reiches zählt cr. 750 Beamte und Angestellte und kostet 50 Millionen Mark jährlich. ("Berliner Morgenpost," No. 87, v. 4. Dezember, 1922.) Ähnliche Einrichtungen besitzen alle deutschen Länder und grösseren Städte. Diese Presseämter haben den Zweck, die Zeitungen mit schöngefärbten "amtlichen" Berichten zu versorgen. Die Fürsten erhielten ungeheure Summen, zahlreiche Schlösser und Ländereien als "Abfindung," obwohl gerade sie durch ihr unvernünftiges "Durchhalten" im Kriege, als dieser längs verloren war, das Unglück des Reiches verschuldeten und viele Millionen Menschenleben auf dem Gewissen haben. Die Hohenzollern erhielten allein 15 Millionen Mark und Wilhelm II. bekommt obendrein 50,000 M. jeden Monat nachgeschickt.

Nach den Berichten von Mertens in der "Menschheit" wurden folgende Summen für Unterstützung nationalistischer Verbände ausgegeben: im Wehrkreis I 50 Millionen Mark; im Wehrkreis II 1 Millionen Mark; im Wehrkreis III 3 Millionen im Wk. IV 14 MM; in den Wk. V. bis VII. j. 20 MM. ("Das neue Volk," No. 10 v. 5. März 1925.)

"Der Reichswehrminister Gessler sagte bei Berathung des Reichswehretats: 'Wir haben uns für den kommenden Krieg einzurichten.' Nach den Gutachten des Abgeordneten Dr. Herz genügen für unsere Flotte 2 Admirale, 7 Kapitäne zur See, um 9 Korvettenkapitäne. Heute haben wir zu bezahlen: 12 Admirale (mit denen die grösste Flotte der Welt befehligt werden könnte) und 147 Kapitäne. Ebenso werden für Waffenrüstungen und Manöver, für Instandhaltung der Festungen etc. heute grössere Summen ausgegeben als 1913. Unser hunderttausend Mann Heer hat 40,000 Pferde. ("Das Neue Volk," Würzburg, v. 26. Febr. 1927.) Dieselbe Zeitung veröffentlicht in No. 11 vom 1. März 1927, die fürchterlich gestiegenen Summen für die Instandhaltung der Waffen und meint, dass diese Summen wohl für andere Zwecke verwendet werden. Für den Unterhalt eines Gewehres wurde 1913 7 Mark gerechnet und heute 59 M. (Ein neues Gewehr kostet nur dreimal soviel). Bei den Maschinengewehren waren 1913 verlangt (nur für Instandhaltung!) 550 Mark, heute 4450 M. Bei den Feldgeschützen 1913 600, heute 20,000 M.,!!! 1913 kostete die Unterhaltung des Traingeräthes (für das achtmal so grosse Heer) 1,5 Millionen, heute (bei nur 100,000 Mann) 11,8 Millionen Mark. Die Instandhaltung der Festungen kostete 1913 (mit Strassburg und Metz) 2,4 Millionen und heute kostet sie 3,2 Millionen. Für Waffenrüstungen und Übungen gaben wir aus: 1913 157 Millionen Mark, heute 162 Millionen. Ebenso steht es mit dem Heer der sogen. "Militärbeamten" bei der Reichswehr 1914 waren es bei dem achtmal grösseren Riesenheer 13,500, heute sind es 6,200. Im Reichswehrministerium sind 228 Offiziere, 239 Unteroffiziere, 299 Mannschaften, 332 Civilbeamte und 31



ilangestellte. Der grösste Generalstab einer Armee kann damit regieren!!!! Unser Wehretat von 465 Millionen Mark in 1924 auf 770 Millionen in 1927 gestiegen."

Erstattet nun die wirklich unentbehrlichen Steuern wenigstens auf dem billigsten Wege einzuziehen, in Deutschland ungefähr 75 Arten von indirekten Steuern eingeführt, welche zahllose Kontrollbedürfnisse und Beamten nothwendig machen und durch drei bis vier Milliarden Mark unnöthigerweise an Erhebungskosten verschlingen. Dazu kommen die unerhörten Lasten, welchen die Gebührenden ausgesetzt sind durch besondere Steuerbuchführung, Aufkleben amtlicher Banden und anderer Kontrollzeichen auf die Waren (Wein, Sekt, Cigarren, Cigaretten, Wechsel, Werthe, Lotterie etc.) Wenn man nicht immer erst darauf bedacht wäre, möglichst viele Steuern zu schaffen, Beamte anzustellen und diese noch zu bezahlen, dass sie recht patriotisch sind, das Lob der Regierung singen, dann könnte mindestens die Hälfte von den 20 Milliarden Staatsausgaben im Jahr gespart oder zu besseren Zwecken verwendet werden.

Es ist einfach skandalös, wie im Vergleich zu den Riesengehältern und Pensionen der zumeist hohen Oberbeamten die Kriegskrüppel, die Kriegsinvaliden, Arbeitslosen und Armen unterstützt werden. 10,600 Kriegskrüppel erhalten zusammen 377 Millionen Mark, also jeder etwa 500 Mark jährlich. Hungernde Arbeitslose, welche 10 bis 15 Mark Arbeitslosenunterstützung pro Woche bezogen und durch Arbeiten Kleinigkeiten nebenbei verdienen, erhalten Kriegskrüppel, die neben ihrer Rente unbedingte Arbeitslosenunterstützung bezogen hatten, wurden wegen dieses Doppelverdienstes in kurzer Zeit öfters mit mehreren Monaten Gefängnis und theilweise sogar mit Zuchthaus bestraft.

Wir meinen, wenn Deutschlands hohe Beamten den hundertsten Theil von dem Patriotismus hätten, den sie bei Festbanketten und den ungeliebten Jahrhundertfeiern so laut betonen, dann hätten sie zugunsten ihrer hungernden Mitbürger einen erheblichen Theil ihrer Gehälter und Pensionen freiwillig verzichtet. Ein Antrag auf Herabsetzung der Pensionen wurde kürzlich im Reichstage abgelehnt. Das erklärt sich nur dadurch, dass mehr als die Hälfte der Abgeordneten hohen Staatsbeamte sind oder Minister werden wollen, und dass viele andere Abgeordnete, besonders Grossindustrielle und Zeitungsverleger, die öffentliche Unterstützung für ihre Geschäfte erwarten. Eben wurde von der Regierung sogar ein Antrag auf Erhöhung der Beamtengehälter eingebracht und er wird zweifelsohne angenommen werden. Dabei ist das Durchschnittsgehalt der Beamten, abgesehen von ihrer Pensionsberechtigung, Frauen- und Kinderzulagen und Witwenversorgung, heute bereits doppelt so hoch wie das Durchschnittseinkommen der gewerblichen Bürger. Was das deutsche Volk!

Will man das Aussergewöhnliche der vorher angeführten Liste pensionierter Reichskanzler und Minister ganz verstehen, so muss man sich daran

erinnern, dass weder England noch die Vereinigten Staaten ihren gewesenen Ministern irgend welche Pensionen bezahlen. Nur wenn ein britischer Minister nachweisen kann, dass er durch langjährige aufopferungsvolle Thätigkeit im Staatsdienst seine eigenen Vermögensinteressen vernachlässigt hat, wird eine Ausnahme gemacht, und das Unterhaus des Parlaments muss dann in jedem Einzelfall beschliessen, wie hoch diese Gnadenrente zu bemessen ist.

Amerika, und ebenso Frankreich, bezahlen auch ihren aus dem Amte ausgeschiedenen Präsidenten keine Ruhegehälter. Als Millerand eines Tages zum Rücktritt gezwungen wurde, übte er bereits am nächsten Tag seine Anwaltspraxis wieder aus, und eine Pension kam nach französischem Gesetz überhaupt nicht in Frage. Nur das verarmte Deutschland, auf dem die furchtbaren Lasten der Kriegskontributionen so schwer ruhen, dass selbst Tagelöhner und Diensthofen deswegen Opfer bringen müssen, macht einem langen Schweif von Exministern das Leben bequem. Darf man sich wundern, dass im Auslande immer wieder Stimmen laut werden, Deutschland habe nichts vergessen und nichts gelernt infolge der furchtbaren Katastrophe, deren Opfer sein irregeleitetes Volk wurde?

### Wurzel des modernen Heidenthums.

Ein vor kurzem erschienener Aufruf eines katholischen Pfarrers in Köln zur Bekämpfung der Unsittlichkeit citiert die höhnische Auslassung der sozialistischen "Rheinischen Zeitung" (Köln), welche behauptet, dass die Fastnachts-Unsittlichkeit im "Heiligen" Köln nicht grösser hätte sein können, wenn nie auf den Kölner Kanzeln das Christenthum wäre verkündet worden und man in Köln nichts von dem keuschen Evangelium Christi erfahren hätte.

Einer der unentwegtesten Mitarbeiter der christlich-sozialen Richtung Deutschlands, der unter dem Decknamen Montanus schreibt, bemerkt dazu in dem Aufsatz "Über die Entkirchlichung und Entsittlichung der Massen in Deutschland"):

"Wir haben seit Anfang unserer schriftstellerischen Thätigkeit stets darauf hingewiesen, dass die heutige Entsittlichung und Entkirchlichung in ursächlichem Zusammenhang stehe mit der wirtschaftlichen Unordnung, in welche uns der Kapitalismus hineingebracht hat. Mögen auch noch andere Gründe mitsprechen (Mangel an Glauben und sonstiges), so ist doch immer wieder zu sagen, dass bei der Volksmasse nie die Übernatur zur Auswirkung gelangen wird, wenn und solange die Natur vergewaltigt und ungesund ist, wie es bei der kapitalistischen Wirthschaft in der Praxis Thatsache ist. Man hat uns schon vor vielen Jahren darob gescholten und den Vorwurf der Begünstigung sozialistischer Anschauungen gemacht, aber die Verhältnisse schreien selbst tauben Ohren immer lauter zu, dass die Übernatur die Natur voraussetzt und

(Schluss a. S. 195.)

<sup>1)</sup> "Christliche Demokratie," Nr. 5. Mai 1927.



## Fr. Francis Xavier Weninger, S. J. III.

Toward the end of May, Bishop Purcell invited Father Weninger to accompany him on the visitation of the diocese. This afforded a special opportunity of giving missions in the country. After another return to Cincinnati, because of further ravages of the cholera epidemic, the stage was finally set for mission work only, as the year of teaching had meanwhile come to a close in June. A mission at Fort Wayne, one at Chillicothe, besides several others, brought the end of 1849.

Christmas, as was his custom in later years, Father Weninger spent at St. Xavier's, Cincinnati. Whenever he returned to St. Xavier's, as at the season named, he always joined most exactly in all the community exercises and asked his superiors for even the most minute permissions. It can never be said that he failed in true obedience, the characteristic virtue of the Society of Jesus. "Chastity," he would say in his later life, "is the special virtue of the young, and obedience the special virtue of the old." A solid proof of Father Weninger's obedience and submission to his superiors is given by his conduct regarding the missions of the Far West, about 1869. The Pacific Railway had just been opened and the Archbishop of San Francisco, His Grace, Archbishop Alemany, took occasion to renew his many urgent invitations in which he begged the missionary to come to California. But meantime the Vatican Council had begun its first sessions. Some time before this Father Weninger had prepared a book on Papal Infallibility, for he expected that this question would be discussed at the Council. His plan was to broadcast the book over the whole world. As a means to this end he had a copy put into the hands of every English-speaking bishop and had arrangements made for the simultaneous appearance of the book in three different languages in Switzerland, France and America. Under such circumstances he was dubious as to which course he should follow; whether he should go West or continue his work of defending the Infallibility. He placed the whole matter into the hands of the provincial, who promptly ordered him to continue the mission work and go to the Pacific Coast. But there was still another difficulty. Strange stories were being circulated about the perils of a westward journey on the new railroad. Again Father Weninger appealed to the prudence of his superior. He was ordered to go by rail. As far as the missionary was concerned the very wish of his superior was law to him and he submitted without a word. Many such incidents occurred from time to time, all of which show that in spite of the unusual liberty allowed him, he always remained a good religious and preserved the spirit of discipline and dependence on those placed over him.

The earlier part of 1850 the missionary spent in Ohio. Of all the churches he visited, he was particularly happy in returning to St. Philomena's, which could almost be called his own parish. After a renovation mission at this church he set out

for the interior of the state. Wherever he went one could perceive the change that came over the people. The directness of his methods never failed to attract even the most unpromising souls. It may seem a bit incredible, but we have Father Weninger's own word for it that at Whiteoak an old lady of 70 years walked 70 miles in order to attend the mission. At Massillon a man was converted who had been away from the Church over 20 years. The missionary invited him to attend a class instruction. He was so desirous of again uniting himself to the true Church that he wished to attend the general communion of the married men. Father Weninger, however, absolutely insisted that the gentleman sever all connection with Freemasonry. The poor fellow went away sincerely disappointed. After a few hours he returned entirely submissive and brought with him into the church his unbaptized wife and children.

Toward the close of the year Archbishop Kenrick of St. Louis expressed a wish that Father Weninger visit his archdiocese. Before the close of the year two missions were given; one at New Westphalia, Mo., and one in St. Joseph's Church in St. Louis, besides a retreat to the Ursulines.

With the year 1851 begins Father Weninger's period of best work, and it continues for about ten or fifteen years. We call this his period of greater labors because of the number of missions and because of the results obtained. The number of missions is very great and the distances traveled and places visited are almost unbelievable. From now on we can witness a constant shifting from one end of the state to the other, even from one end of the country to the other. These years, too, are rich in strange experiences and dramatic incidents. New Bremen, Missouri, witnessed the first mission of 1851. Others were given at Belleville, Ill., at Cleveland, Chicago, Milwaukee and surrounding towns, then again at Chicago, at Quincy, at Washington and Hermann, Missouri, and so on in almost endless succession.

In St. Louis and Cincinnati renovation missions were conducted. The object of the renewal was not so much to repeat the first mission anew as to complete it and finish it off. For, whereas the truths of the first week of the Spiritual Exercises of St. Ignatius formed the subject matter of the mission proper, the renewal aimed more at enlightening the soul and guiding it in the path of virtue which he had resolved to follow during the course of the mission. Although there were not many opportunities for a second renewal, the subject matter then treated concerned the Church, her marks, and the devotion the faithful should have toward her.

We now begin to learn some of Father Weninger's methods of winning people to himself and his work. At Green Bay and vicinity were several churches of the Germans and the French. Of the 600 French families there, very few ever approached the sacraments, so that there was hardly a prospect of a successful mission. The missionary determined to arouse the Frenchmen's curiosity. His plan



to give a mission to the Germans first and to take them from all neighboring places so as to have as great a number as possible in attendance. He had faithful Bavarian Catholics that they were, and poured in from all sides, for the time being leaving their work to take care of itself. So curious were the Frenchmen to find out what could be so interesting at a mission as to induce so wholesale neglect of even necessary work that they invited Father Weninger to give them a mission in their own church. When the mission cross was erected in the middle of the city, both Germans and Frenchmen were present at the ceremony in great numbers, and the Frenchmen had the honor of carrying the cross to its destination.

At Burlington, not far from Milwaukee, a certain person threatened to shoot Father Weninger if he dared to ascend the pulpit. When the missionary heard this he asked what business the man was engaged in. Being told that he was an engraver, the missionary invited the gentleman to visit him. After a few moments of uneasy conversation Father Weninger asked him to make the inscription on the mission cross, and promised double pay if the work was well done. Needless to say the "money talk" and the man was won over. In many cases it was very boldness and disregard of opposition won, not only good will, but even conversions.

Whenever it was possible Father Weninger erected the mission cross out of doors, and generally he saw to it that it was of great dimensions, twenty or fifty feet high and set on a pedestal of five or ten feet. In country parishes the best place for such crosses would of course be the churchyard; however, when several parishes in the same town participated in a mission a common cross was erected in the most prominent place. If the parishes were too far separated, or other reasons suggested, each church received its own cross. At such public gatherings were added almost unheard of ceremonies. Whenever soldiers could be gotten they were invited to attend during the procession. If the local authorities believed in the use of cannon for high civic functions, Father Weninger was sure to have salutes fired at the erection of a mission cross. In later years the missionary thought differently of his outdoor mission crosses, for most of them could not endure the weather more than 20 or 30 years. For this reason he henceforth frequently had them erected in the church.

The year 1852 saw a repetition of the labors of 1851. We again behold the missionary journeying back and forth, even from Wisconsin to New Orleans. On one occasion he gave fourteen missions in unbroken succession. The results in many cases seemed miraculous. Unbelievers of 60 and 70 years were converted and baptized, whole families of Protestants joined the Church; many parishes seemed entirely reorganized. There was at New Orleans a German parish so far gone astray that not one of the married men received the sacraments. A committee of women had gone so far as to insult the bishop to his face, calling him a wolf. At the first class conference of the married men

one arose after Father Weninger has ascended the pulpit and threatened violence. Another posted himself at the door and strove to prevent attendance. Consider the results: 900 men approached the altar at the general communion; the two men who had tried to frustrate the mission were converted; a general return to religious duties followed. During this year, too, Father Weninger was persuaded by a Creole to give a mission to the slaves. Of these more than 50 were received into the Church.

The most noteworthy event of the year 1853 was the appearance of a large white cross in the firmament on October 7, about 3 o'clock in the afternoon. At the close of a mission at Guttenberg, Iowa, on the Upper Mississippi, while the mission cross was being planted, there appeared in the blue skies a great cross 150 feet long and 50 feet across, the beams being about 3 feet wide. On either side were also seen palm branches. This manifestation appeared during the whole time of the ceremony, which lasted a good quarter of an hour. After the cross was in its place, the heavenly cross slowly mounted higher and higher and in a stream of glory finally vanished from sight. A Protestant lady was the first to catch sight of this marvelous cross and called the attention of the rest to it. When the Bishop of Dubuque heard of the affair he sent two priests to make an investigation. All those questioned answered under oath and insisted on the reality of the appearance.<sup>1)</sup>

The travels that Father Weninger made during this period were certainly such as to fatigue an ordinary man. Of the means of making his way from one place to another the missionary makes mention of these: Railroad, steamboat, horseback, stage coach, farm wagon, canal boat, canoe; all these beside many long tramps on foot.

In 1856 Father Weninger passed the town of Guttenberg by steamer. Remembering the wonderful sign that had been given three years previously, he retired into his cabin to offer a prayer of humble thanksgiving. What was the missionary's surprise when, on leaving his cabin he beheld for the second time this wonderful cross. The reappearance was a source of great consolation and joy to the simple hearted Father, who could never sufficiently thank God for His condescending goodness. From the tone of Father Weninger's diary it is not probable that others saw the cross on this second appearance.

In 1857 in Fremont, Ohio, in the diocese of Cleveland, a very remarkable cure took place, which was effected by the application of the relics of Blessed Peter Claver, S. J. At 11 o'clock at night, an old man came to confession to Father Weninger and begged for some relief from a leprosy disease that had been tormenting him from birth. After encouraging the sufferer to have confidence in the intercession of the saints, the confessor took him to the altar steps and applied the relics of Blessed

<sup>1)</sup> The apparition of a cross in the sky was observed by others also. The well-known missionary Francis Pierz relates his observation of one in "Die Indianer in Nord-Amerika," St. Louis, 1855, P. 129. Pierz was at that time located on the Sauk River in Minnesota.



Peter Claver. The penitent felt instantly cured. On the following morning, with a grateful heart, and filled with joy, he returned entirely whole, without the slightest trace of his former disease.

During the same year another remarkable event took place in Philadelphia. At the close of the mission there, a 14-year-old girl and her mother were present. Owing to the mother's neglect the child had not been given the benefit of a primary education, so that she had not learned to read. During the sermon the golden inscription on the mission cross attracted the girl's attention. She asked her mother the meaning of the inscription. After she had been told several times to keep quiet, she suddenly exclaimed, "Mother, I know what it means, 'He that perseveres to the end shall be saved.'" Thinking that the missionary had made reference to these words during the sermon, the mother once more told the child to keep quiet. What was the surprise of all, when on arriving home, the girl picked up a book and was able to read with the greatest ease. The pastor had a sworn statement drawn up concerning this affair, which was placed in the parish archives (Holy Trinity Parish). Many years later when in Galveston, Texas, Father Weninger visited an Ursuline Convent, and there to his great joy and surprise he met the same girl, who had, in the meantime, received the great grace of a religious vocation.

## Cluny, A One-Time Benedictine Priory in Southern Illinois

### VII.

We now come to a new, important period in the history of Cluny Priory. As already mentioned, Father Prior Oswald found himself obliged, principally through lack of support, to discontinue the publication of the *Legende* in the fall of 1899. Fifteen months later he died. The last entry made by Father Oswald in his books is dated January 6, 1901, and concerns Frater Rudolph Palm, who at that time was down with typhoid fever in a hospital in Cairo. Father Oswald celebrated mass that day in St. Joseph's church at Wetaug; it was a bitterly cold day, and he contracted a congestion which developed into pneumonia. Notwithstanding his condition he celebrated mass on the 7th and 8th in the chapel, and attended choir until noon of the 9th. On the 10th Father Mathias Steger, O. S. B., the first priest prepared for the priesthood in Cluny by Father Oswald, administered the sacraments of the dying to his Superior; a few hours later, at 12:30 noon, the Lord took His faithful servant Oswald unto Himself in a better life. Not one word of complaint came from his lips during his illness. Although he came of a wealthy family he lived at all times in extreme poverty; and this true son of St. Benedict desired to die as he had lived. From August 28, 1895, when he had given his bed to the student George Windschiegl, just arrived, he had not slept in a bed; when, during his last illness, his confratres wished to put him to bed, he declined their offer in a decisive manner; on the

morning of his death, however, he finally permitted himself to be laid on a straw mattress, on the floor of his study and work room, and there he died.

The remains were laid to rest in the cemetery at Wetaug on January 15, the feast of St. Maurus. His Lordship Bishop Janssen, of Belleville, celebrated a pontifical requiem, assisted by Father Clement Stratmann, O. S. B., as archpriest, Camillus Eichenlaub, O. S. B., as Deacon, and Thomas Bannan, of Mound City, Ill., as Sub-deacon. Rev. M. Koch, of Belleville, was Master of Ceremonies, the sermon being delivered by Rev. Cyril Rettger, O. S. B. Rev. Christ. Goelz, of Cobden, Ill., played the organ. In the sanctuary and the church the following dignitaries and priests were present: Archabbot Leander Schnerr, O. S. B., St. Vincent, Pa.; Abbot Innocent Wolf, O. S. B., Atchison, Kan.; Abbot Nepomucene Jaeger, O. S. B., Chicago; and, in addition to the members of the community the Rev. Fathers from the Diocese of Belleville; C. Klocke, Du Quoin; J. B. Diepenbrock, Cairo; O. Meier, Centralia; Jos. Ceranski, Du Bois; Jos. Roken, Murphysboro, and F. Pieper, New Grand Chain.

Father Oswald's death was a severe blow to Cluny, the small community having been deprived of its head. At his demise it numbered the following members: Rev. P. Mathias Steger, who had been ordained on May 26, 1899; Benedict Steigerberger, then a deacon; Frater Peter Windschiegl, Fr. Pius Eckl, Fr. Rudolph Palm, and Fr. John Balfrey, Clerics; Fr. Leo Ojdowski, Fr. Placidus Hutter, Fr. Augustine, Novices; Brother Rhabanus Canonge; Adolph Steiger, Brother Novice—a total of eleven, wearing the garb of St. Benedict. Of these but two were members of the chapter, the others having no vote at the forthcoming election of a prior. What was to become of the community? Undoubtedly Abbot Innocent Wolf, head of the American-Cassinian Congregation, asked himself this question at the time of the burial and later, on January 24th, when he returned to Cluny to preside at the election of a prior. Abbot Innocent celebrated High Mass in honor of the Holy Ghost on the 25th, whereupon the election proceeded. The first vote was unanimous for Father Maurus Harman, O. S. B., of St. Vincent's, and immediately a telegram was forwarded to him, announcing his election and requesting him to accept. Shortly before noon his reply arrived, stating he was obliged to decline. The second vote was in favor of Father Leo Eichenlaub, O. S. B., of St. Vincent's, but he, too, did not accept. After these experiences Abbot Innocent saw but one way to save the community from ruin—to appeal to the Holy See to appoint a prior for the orphaned congregation, in which suggestion Fathers Mathias and Benedict concurred. Undoubtedly Abbot Innocent, in his petition, recommended to the Holy Father the selection of Father Alfred Mayer, O. S. B., of St. John's Abbey in Collegeville, as the most desirable man for the difficult position.

Ordinarily Rome is slow in making important decisions; nevertheless the Holy Father as early as



1826, 1901, appointed and confirmed Father Alfred Mayer as prior for five years. Great joy of the community when the longed for arrived that the new prior had been appointed. Father Mathias was especially relieved, since he had been obliged to bear the burden relinquished by Father Oswald.

Father Alfred Mayer was born in Cayuga, Ontario, in eastern Canada, June 12, 1858, whither his parents shortly before had come from Sigmarin-Hohenzollern, Germany. Later, while he was still a mere boy, the family migrated to Jordan, Minnesota, where they settled permanently. He early evidenced a desire to devote his life to the service of God in the order of St. Benedict as did the pioneer Benedictines of Minnesota who ministered to the parishes in that neighborhood. Hence in an early age he came to attend St. John's College, conducted by the Benedictines in Collegeville. On July 11, 1878, at the age of 20, he was permitted to make his vows, whereupon he pursued his philosophical and theological studies with distinction for four years, being ordained on July 25, 1882. During the five years following he taught at St. Mary's University and ministered to the spiritual needs of several parishes, until he was appointed to St. Ignace parish, St. Paul, laboring there first as assistant priest and later as pastor. He courageous and persistently championed the cause of the common schools and of Catholic societies. Followed a period of something less than three years as pastor of St. Clement parish in Duluth, where he was stationed at the time the Holy Father called him to assume charge of Cluny Priory for five years, an office which he accepted from Pope in a spirit of obedience.

Father Prior Alfred arrived at Cluny on July 2, the feast of the Visitation B. V. M., without having notified anyone of the time of his arrival. On July 3 the clerics Fr. Leo Ojdowsky and Fr. Placidus Matter, and Brother Adolph Steiger made their solemn profession; Peter Schaeffler, postulant, received the habit from the new Prior on Sept. 24, and the name of Fr. Bernard.

Shortly after his arrival in Cluny Prior Alfred reached the conclusion that the prospects for the future at Wetaug were extremely doubtful, that Wetaug was not a suitable place for a monastery. After a thorough study of conditions he concluded: "The future at Wetaug is hopeless; therefore we can remain here no longer, if only because of the unhealthy climate. Once this decision was reached, a variety of suggestions were offered: we received an offer of 120 acres, located at Caseyville, about halfway between Belleville and East St. Louis, where the climate was healthy, the purchase price being \$10,000. We favored this proposal and were willing to set up our community at that place; however, when Father Alfred conferred with Bishop Janssen about this project, the latter declined the request for permission to transplant the Priory to the latter location, as a letter from the Bishop, dated Feb. 14, 1902, clearly proves. Insurmountable obstacles,

chiefly of a financial nature, prevented the realization of each of several other proposals: to remove the community to Long Island, N. Y., to Knight's Valley (near Santa Rosa), California, or to Colorado.

P. PETER, O. S. B.

### Writing Local Catholic History

The appeal to further and foster "Research in Local Catholic History," by Thomas F. O'Connor, printed in the *America* for August 6, correctly contends that "there exists in every locality a field, more or less rich, for careful investigation." And while the older and longer settled localities naturally offer a richer field than the newer settlements on the later frontiers, the part played by the standard-bearers of the Faith in the great epoch of the settling of the west must not be neglected. For, as Mr. O'Connor says: "The story of Catholicism in the vast areas beyond the Mississippi is a glorious and fascinating record of heroic endeavor, and of that spirit of perpetual youth which enables the Church ever to adjust herself to the exigencies of time and place."

Because of these considerations two recent volumes on local Church history are especially commendable, one of which was compiled by Rev. H. Freese on the occasion of the golden jubilee of St. Joseph's Church, Martinsburg, Mo. Although this volume is devoted not merely to the history of the parish mentioned, but rather to the entire community, civic Martinsburg, and its people and history are but the background for the development of the Catholic parish whose second resident priest Father Freese is.

Rev. Francis J. Schaefer, D.D., is the author of another excellent parish history, likewise published on the occasion of a golden jubilee. The "Memorial Book" of St. Mary's Parish, Sleepy Eye, Minn., in more than one respect proves Mr. O'Connor's contention that it "ill becomes the students of the Church's progress to neglect the part played by the standard-bearers of the Faith in the great epoch of the settling of the West." While the very name of the town, Sleepy Eye, is a historic one, since it belonged to a former Indian chief of the Sisseton Sioux, who was friendly to the whites, the story of the development of the parish is replete with incidents which prove how sturdy was the Faith and the character of the pioneers, who, coming from various countries of Europe, did not fear to push on until they reached the border still harassed by Indians. Historians of the future will be grateful to those priests of today, who thus preserved the records of the planting and growth of our parishes during their formative period. May their number multiply, for, as Thomas F. O'Connor expresses it so well: "There exists in every locality a field, more or less rich, for careful investigation." Local workers must collect the material, sift it, in fact do all the preliminary work, with the expectation that "the genius may arise to produce the synthesis," such as the one Johannes Janssen and Ludwig von Pastor have presented to the world in their great works.



## The Central Verein and Catholic Action

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Communications concerning the Central Verein should be addressed to the General Secretary, F. J. Dockendorff, 502 14th Street, La Crosse, Wis.

### Fundamentals of Christian Solidarism

The question of the lawlessness of interest on money-loans is not a matter of purely academic interest; it is practical politics of the first order of importance. As Balmez says: "The prohibition of interest is a law, which has for its object to prevent the rich from living at the expense of the poor, and those, who labor not, from exploiting those who toil."

It was appropriate that the heretic Salmasius should be the first to liken the loan to a hiring contract, in order to justify the payment of interest, permitted by his master, Calvin. If his contention were true, all Catholic philosophy and theology would have been convicted of irreparable error. Enough has been said to demonstrate that there is a world of difference between the lending of money and the lending or hiring of a piece of productive wealth. Yet, if money did really conform to the character of real capital, and accepted the risks and responsibilities inherent in it, then a new situation would arise. We should have the lender united in a true association with the producer, in the form of hiring or partnership contracts, in which case his claim to a share of the profits would be sound.

REV. J. J. WELCH<sup>1)</sup>

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As it is, while claiming profits on the ground that his money represents all sorts of economic values, the lender goes on to assert rights and a productivity, which no real wealth ever possessed. Money becomes the supreme producer, independent of labor, that always fructifies, its value being eternal

<sup>1)</sup> From "The Church and Usury," *The Catholic Times*, London, August 27, 1926.

and not subject to the calamities that destroy all human things. Again, so clearly is the credit loan a complete transfer of property-right, and so manifestly is the Church, by all her past, committed to the principle that, without the retention of ownership, there can be no valid claim to the rights of another's industry, that theologians, favoring the payment of interest, have felt it necessary to bring the moral law into line with our capitalistic legislation, which does confer on the money-lender a sort of dominion "*sui generis*" over the productive wealth, now in the hands of the borrower.

This so-called right is a pure fiction, since it excludes all the risks and responsibilities of property. Subtle distinctions have been detected (which St. Thomas was not acute enough to discover), which demonstrate that money lent becomes the property of the borrower, without ceasing to belong to the lender! In a loan transaction, "one lends the values and only parts with the signs." The lender owns the money still, for he holds the ideal thing—the value—which appears on the credit side of his ledger, while his client has no more than the paltry material thing—the cash. What does all this artifice amount to? No more than this: The borrower is bound to repay his debt. To the creditor belongs, not an actual right of property—"jus in re," but a valid title to get possession of his money—"jus ad rem."

REV. J. J. WELCH<sup>2)</sup>

### Merely a Nucleus, Yet Not Without Hope

A new edition of Bellamy's once much talked of book, *Looking Backward*, reminds the editorial writer of the Buffalo *Echo*, whose columns are exceedingly worth while, that the late Dr. Edward Preuss, Editor of the St. Louis Daily German Catholic *Amerika*, expressed the opinion in the course of a series of articles on that utopian volume, "that Bellamy's evolutionary company unionism was bunk, and that this country was slowly but surely drifting into the maelstrom of a tremendous social revolution which nothing could hold up or prevent but a sound and energetic Christian social reform movement."

Unfortunately, this movement has not materialized. "In the forty years that have passed since then," the editorial in the *Echo* continues, "little has been done, outside the comparatively narrow circle of the Catholic Central Verein, toward promoting such a movement. And the prospects for the future are even darker than they were in 1888 (the year in which the book was first published)."

One may, therefore, well wonder, "how things will look fifty years hence, when *Looking Backward* may again be resurrected!" The outlook is certainly not encouraging. Nevertheless, those comprising the "comparatively narrow circle," referred to in the *Echo*, must not despair. In fact, they should increase their efforts, since historical records more than one instance of a small group of zealous men forming a nucleus, which expanded into a movement, that brought about a new and better order of things.

<sup>2)</sup> Loc. cit.



## Another Step Forward in Catholic Action

## Our Philadelphia Convention

One of the outstanding moments of the Philadelphia Congress of the Cath. Central Verein of America and the Cath. Women's Union, one of those in which the real intent of the endeavors of the movement to promote the cause of Catholic education, so dear to the heart of the Sovereign Pontiff, was most vividly presented to the participants, was the hour on Tuesday morning, Aug. 23, when the delegates were assembled for divine services in the spacious crypt of St. Peter's Church. Following the high mass for the deceased, celebrated over the tomb of the Ven. John Nepomucene Neumann, C. S. R., fourth Bishop of Philadelphia, the Rev. John Beierschmidt C. S. R., of New York, a student of the C. V. movement, pronounced the panegyric on the saintly Bishop, whom the C. V. had assembled to venerate and for whose early beatification they had convened to pray. After picturing the life and labors of this saintly pioneer priest and Bishop Father Beierschmidt concluded:

Looking over this brief sketch of his (Bishop Neumann's) life, and looking at the aims of the Catholic Central Verein today, we cannot help saying that, had he lived, he would have been one of the foremost champions of these aims. 'The spirit of intelligent Catholic union, of practical appreciation of the needs of Christian education, of cooperation in the works of public charity, civic order and patriotism, is consistently illustrated by the Catholic Central Verein of America.' So says the brilliant and distinguishing editor of the *American Ecclesiastical Review*. And this was the spirit of Venerable Bishop Neumann. 'Kneeling at his tomb today, let us learn from him new love and loyalty for our Central Verein. May the marble tomb, which shelters his remains, be as a marble fount, from which we draw new inspiration, to value our faith and put it into practice, to cherish Catholic ideals and foster Catholic Action, to do as Neumann did, in the words of Benedict XV: 'Accomplish great things in an unpretentious way.'"

As similarly significant event, at which the mission of the Central Verein of men and women in Catholic Action was stressed, was the sermon delivered by His Lordship the Rt. Rev. Joseph Phremsb, Bishop of Cleveland, celebrant of the Pontifical High mass on Sunday morning; the rudimentary duty of the Catholic society, said the speaker, the duty from which it may not deviate, whatever other tasks it may take up, is the practice of the Catholic faith and the cultivation of the Catholic conception of life. This, the first duty of the individual, is also the paramount duty of the society, and the Central Verein seeks to fulfill it, recognizing its importance and seeking to perform it in conformity with the wishes of Holy Church.

Still another outstanding moment of the convention, setting forth the aim of the C. V. to promote Catholic Action, and to preface such action by enunciating correct principles as applying to the pressing questions of the day, was the address of the Rev. Dr. A. J. Muench of St. Francis Seminary, St. Francis, Wis., delivered on Sunday afternoon before a vast gathering in the Metropolitan Theatre. Nationalism and the Kingship of Christ, ably

picturing the position of Holy Church, which the  
 C. V. makes its own, on Nationalism and the King-  
 ship of Christ.

Significant as were these events and utterances, they are by no means the sole evidences of the desire of the C. V. of men and women to transmit to its members the viewpoint and wishes of Holy Church concerning Catholic Action and the issues of the day. There were also the addresses of the Hon. Philipp H. Donnelly, of Rochester, N. Y., on Religious Liberty under the Constitution, delivered at the Sunday meeting; that of the V. Rev. Ferdinand Gruen O. F. M., President of Quincy College, on Monday evening, on Catholic Women and Some of Their Social Problems; that of V. Rev. Chas. Moosmann, Millvale, Pa., at the banquet on Tuesday evening, on Conscientious Observance of Christian Morality. Further there were the messages and reports of the Presidents of the Men's and Women's branches, Mr. Chas. Korz and Mrs. S. C. Wavering, on the aims and activities of the organization, and on their reception by the Holy Father in Rome on the occasion of the recent pilgrimage. Again, there were the report of the Committee on Social Propaganda of the C. V. and of the Central Bureau in particular, dealing with Catholic Action in numerous ramifications; add to these the objective, fact-presenting reports of the Presidents of our State Leagues on the undertakings and aspirations of their organizations, which are coming to be looked upon not as mere organizations but as living organisms with pressing duties in the lay apostolate; add further the serious and prolonged discussions, and the final report, of the large committee on Resolutions, which a delegate of no mean scholarship and experience designated as veritable courses of study in the application of Catholic ethics to social and economic problems. While in all these utterances and deliberations devotion to the C. V. was evident, this devotion is becoming more clearly directed to the C. V. not for its own sake but as an instrument for the promulgation of the Catholic concept of life, a means for the fostering of Catholic Action.

In order the better to carry out its mission, the C. V. has successfully re-incorporated, as was reported at the convention; for the same purpose, it has accepted a new constitution and new by-laws, which latter were approved at Philadelphia. Nearing its seventy-fifth year, the C. V. is so intensely alive that it adapts itself in these matters also to newer developments and enables itself to labor the more efficiently. This desire was evidenced likewise in a motion, providing for a special conference, in advance of the conventions, of the Presidents of the State Leagues, in principle similar to the annual conference of the Governors of the states of the Union; these officials realize that they have many experiences they should exchange with each other, and hope that an interchange of plans and experiences alike will enable them to arouse in the entire organization a more determined readiness for intensive Catholic Action. This same desire was further shown in an expression of the convention, stressing the "duty of the educated Catholic in Social Action," and urging our units to win men of this type for the aims of the C. V.; again it appeared in the resolution, prompted by several young priests and laymen, and dealing with the continuation of the endeavors of the C. V. by leading into our ranks the younger element,—a statement consciously ignoring the possibility of reviving the defunct Gonzaga Union and pro-



fessing the desirability of initiating the younger element, at an early stage, in the aims and labors of our movement. Active interest in the movement was also shown in the generous offer of St. Cloud, Minn., to harbor the 1928 convention, which was gratefully accepted.

Life and vigor is demonstrated also in the growth of the Cath. Women's Union, which now numbers approximately 50,000 members; yet more emphatically than by these figures is it demonstrated by the consideration that this group was instrumental, during the past year, in directly raising, or sponsoring the raising of, no less than \$200,000, in the various units and localities, for organization purposes, parish purposes and other religious, educational and charitable ends. Viewed from this angle, the honor conferred by Rome upon two leaders in the women's movement, Mrs. S. C. Wavering and Mrs. Catherine Felsecker, Presidents of the National organization and the Wisconsin League respectively, announced at the mass meeting on Sunday afternoon, was less a surprise than it would have been were such a substantial foundation of educative and charitable achievement lacking. The ambition of the Women's Union to add educational value to their convention was proven by the fact that not only was a speaker selected to address the joint gathering on Monday evening on a subject of special import to them, but also two other speakers, one a religious, the other an oblate in the Medical Mission field—Sister M. Pauline, of Techny, Ill., and Miss Dr. Anna Dengel, of the Cath. Medical Mission House, Washington—who offered them inspiration and guidance in Catholic Action.

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The convention was graced and the 223 men and 160 women were inspired by the presence of Archbishop Hurth, one time Bishop of Dacca in India and later Bishop of Nueva Segovia, in the Philippines; by the presence and the sermon of the Rt. Rev. Bishop of Cleveland; and by the active co-operation in the work of the convention, both in the men's and women's branches, of Monsignori and untitled priests from practically all of the states in which we are represented. Characteristic of this co-operation is the fact that one or more priests served on each sub-section of the Resolutions Committee in both branches, while at the solemn church services in St. Peters on each day, from Sunday to and including Wednesday, a stately number of priests edified the delegates by their presence in the sanctuary. The gracious hospitality and cordial welcome evidenced by the Rev. John G. Behr and his fellow priests of the Congregation of the Most Holy Redeemer, along with their participation in the meetings of the convention, may fittingly be mentioned here.

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The keynote of the convention, as of other annual gatherings of the C. V., is sounded by the Staff Correspondent of *The Echo*, of Buffalo (issue of Aug. 25) in the introduction to his report: "The Catholic Central Verein, the first organization in this country to engage in Catholic Social Action, is meeting in Philadelphia this week for its seventy-first annual convention. As has been the custom for many years, the society is again discussing important religious and social problems affecting the interests of the Church and the State. Priests and laymen from all parts of the country are taking part in the deliberations of the convention, while representatives of the Catholic Women's Union, an auxiliary of the Central Verein, are discussing the problems affecting womanhood in particular."

\* \* \*

The *Cath. Standard and Times*, of Philadelphia, lists 45 monsignori and priests as present in the sanctuary at the Pontifical High Mass on Sunday morning. The number of those present at the mass meeting on Sunday afternoon was greater. However, a careful checking of those named as present in the church reveals the significant fact that of these not one but participated in the convention work, either on the floor or in the sessions of the Resolutions committees of the men's or women's organization.

\* \* \*

The Rev. Charles O'Gallagher, chaplain at the Base Hospital, at Fort Sam Houston, Tex., was happy to be able, at the invitation of the arrangements committee, to extend to the C. V. his thanks for the constant support given him and

his work by the C. V. through its Central Bureau. Since 1921 the Bureau has regularly provided \$50.00 a month for the maintenance of the chaplain at this important post. His Grace, the Archbishop of San Antonio, the Most Rev. A. J. Drossaerts, is thus enabled to maintain a chaplain there. Father O'Gallagher has repeatedly, at meetings of the Texas State League, voiced his appreciation of the generous support given him, and welcomed this opportunity to thank the C. V. convention.

\* \* \*

The convention authorized the compiling of a history of the C. V., to be completed by 1930, the year of the Diamond Jubilee. It further sanctioned the addition of Mr. Nic Dietz, of Brooklyn, to the Committee on Social Propaganda, and the selection of Mr. Jos. Matt, a member of the committee since its organization, as vice-chairman. The election, carried out according to the new constitution and by-laws, resulted in the choice of the following officials: President, Chas. Korz, Butler, N. J.; Vice-Presidents, Wilfrid Eibner, New Ulm, Minn.; Rev. Blase Scheffer, St. Louis; Anthony J. Zeits, Philadelphia, Pa.; Mrs. Sophia C. Wavering, Quincy, Ill.; General Secretary, F. J. Dockendorff, La Crosse, Wis.; Assistant Secretary, W. Hammeke, Philadelphia, Pa.; Treasurer, Geo. Korte, St. Louis, Mo. Marshal, Michael Weisskopf, St. Paul, Minn.; Trustees: Michael Deck, St. Louis, (3 years); Ernst Winkelmann, St. Louis (1 year); Jos. Brockland, St. Louis (2 years); Otto H. Kreuzberger, Evansville, Ind. (3 years); Anthony J. Zeits, Philadelphia (3 years); Wm. Siefen, New Haven, Conn. (2 years); John A. Roehl, Milwaukee (2 years); Jos. Schifferle, Buffalo (1 year); John L. Sebal, Baltimore (1 year).

\* \* \*

The Resolutions adopted by the convention have the following titles: The Holy Father (a subsection dealing with the hope of the C. V. for the early Beatification of the Ven. John Nep. Neumann); International Peace; Conditions in Mexico; Education; Centralization of Power; Immigration; The Farmer and His Problems; The Flood Problem; Our Young Men; Apostleship of the Sea; Responsibility of the Educated Catholic in Social Action. Our Central Bureau.

\* \* \*

The Resolutions approved by the convention of the Women's branch deal with: The Holy Father; Cath. Women and the Lay Apostolate; Parish Welfare Work for Cath. Women; The Family and Cath. Rural Life; Missions; Birth Control; Married Women in Industrial Life; Child Hygiene; Abuses Connected with Immigration; Laws; Pitfalls Menacing the Family; Travellers' Aid; Co-operation with the Men's Branch of the C. V.

\* \* \*

The Cath. Women's Union has branches in Arkansas, Illinois, Indiana, Iowa, Maryland (Baltimore), Minnesota, Missouri, New Jersey, New York, North Dakota, Ohio, Pennsylvania, Texas, and Wisconsin. A number of societies in Connecticut have been gathered into an organization, but have not yet applied for affiliation as a State branch. This step will be taken as soon as a few more units will have been added. Several societies in Boston are affiliated with the national Union, but they have not as yet perfected a State organization. In Kansas steps are under way for the organization of a State Union at the State League convention, held in Herndon in Maryland, last, the organization of such a branch was entrusted to the officers of that body, Rev. Albert Mayer, Spiritual Director of the N. C. W. U., having urged such action.

By vote of the men's convention a condensed report of the transactions of the C. W. U. convention is to be incorporated in the Official Report of the Philadelphia meetings.

The Women's Union did not elect officers, since the present incumbents have another year to serve, the constitution providing that all officers are elected for a two year period.

\* \* \*

The convention took cognizance of the slight offered to participants in the Rome-Assisi pilgrimage of the C. V. by the American Consul at Munich when they were tendered a most brilliant reception in that city by representatives of



arch and State, under the protection of His Eminence Cardinal Faulhaber. The consul had declined to parate, advancing flimsy and illogical excuses. The extension of protest against his action was ordered forwarded to the Department of State.

\* \* \*

The Annual Report of the Central Bureau was distributed as usual at the convention. Interested priests and men may obtain copies of this report by addressing the Central Bureau.

\* \* \*

The Endowment fund was increased by \$10,000 during the year ending June 30. The convention adopted a resolution dealing with co-operation with the Central Bureau recommending intensive efforts to raise the balance of the fund by the time of the next convention.

\* \* \*

The local committee of men and women, headed by Rev. Fr. and Mr. Ant. J. Zeits, the latter as active chairman, directed the labors of the convention as easy as possible with thoughtful planning, and entertained the participants in a generous manner. The largesse displayed in arranging a banquet and a sight-seeing tour—in both of which approximately 600 men and women participated—was indicative of the spirit of hospitality shown.

## Resolutions

Adopted by the 71st General Convention of the Catholic Central Verein of America

### The Holy Father.

The Catholic Central Verein of America, assembled at its Annual Convention in Philadelphia, expresses sincere gratitude to the Holy Father for the truly gracious reception granted its delegates on their pilgrimage to Rome, and renews its pledge of unswerving loyalty to the Holy See.

We lay this declaration express our heartfelt sympathy to our Holy Father, and comfort him amid the outcries committed against his spiritual charges in Mexico, China, Russia and other countries. We sincerely hope and pray that his determined yet kindly attitude under these trying conditions, together with the prayers and blood of the Catholic martyrs, may soon lead Holy Church to certain victory and peace in these ill-fated lands.

We desire to express our admiration for the determined stand the Holy Father has taken relative to the Church Unity movement, again proclaiming to the world that unity of religion is possible only where there is union in the Vicar of Christ on earth, reaffirming: "Ubi Christus ibi Ecclesia." (Where Peter is, there is the Church.) We behold him extending the hand of kindness to those, who sincerely seek to unite themselves with Christ and accept the entire deposit of faith, yet only setting His face against a movement which seeks the unification of all creeds at the expense of the revealed truths of God.

We rejoice at the paternal interest in the Foreign Missions shown by the Holy Father, at his endeavors to cultivate this same interest in the faithful at large, and his action in bestowing upon native sons the honors of the Episcopate.

\* \* \*

Meeting as we do in the city sanctified by the life and labors of the Venerable John Nep. Neumann, C. SS. R., Archbishop of Philadelphia, we confidently look forward to the time when this great pioneer Bishop, with those aims in questions of religion, education, and social and charitable activities those the Central Verein seeks to promote are identical in principle, and whose virtues have been officially declared heroic by the Holy See, will be raised to the honor of our altars and numbered among the Blessed.

### International Peace.

War must be considered one of the greatest evils afflicting mankind, plunging individuals and peoples into

extreme distress and suffering. Especially the late world war has left in its wake immeasurable economic and moral misery.

During and after the world war Benedict XV labored unceasingly for the attainment of true ideals of peace and charity among the nations. The same Pope appealed to the American people, and especially to the Central Verein, to endeavor to re-instate peaceful arbitration between the nations.

The present Pope has made promotion of international peace the keynote of his pontificate. The Central Verein, therefore, views with sympathetic appreciation all those movements among its Catholic brethren, by which, profiting by the terrible lessons of the late war, they seek to establish on a firm and Christian foundation the idea of a lasting peace among the nations. The Central Verein also unhesitatingly adopts the ideals of Christian peace among the nations as found specifically in the encyclicals of Popes Benedict XV and Pius XI.

Having initiated the first Catholic conference on ideals of peace conducted under Catholic auspices in America, at its last convention held in Springfield, Illinois, in June, 1926, the Central Verein greets with satisfaction and joy the formation of the Catholic Association for International Peace in April, 1927, at Washington, and expresses its agreement with the purpose of this body, which is also that of the Holy Father, namely, to establish the Peace of Christ in the Kingdom of Christ.

### Conditions in Mexico.

Americans, irrespective of race or creed, deplore the denial to the Mexicans, by the group in power, of their inalienable rights to life, liberty and the pursuit of happiness, and in particular to freedom of education, speech, and press, and the right to worship God according to the dictates of their conscience.

The unjust persecution of the Church in Mexico, continuing with ever increasing severity, has added new names to the catalogue of Martyrs of the Faith. We regret that American Catholics have not been sufficiently informed by our secular press of the many acts of heroism and self-sacrifice on the part of our Catholic Brethren in Mexico. We urge our members to pray that Almighty God may put an end to the sufferings and trials of the Mexican people and restore to them their natural rights and liberties.

We sympathize with the suffering refugees from Mexico. We regret their deplorable condition. We know their need of assistance. And we call upon our affiliated societies to render assistance to these distressed exiles and recommend that such aid be sent through our Central Bureau.

However, conscious of the fact that all Mexicans would from a fine sense of loyalty to their country deprecate intervention on the part of the United States in the affairs of their Republic, and realizing, moreover, that interference with the internal affairs of Mexico has been desired by certain groups of our people, whose purposes are not above suspicion, we declare our conviction that our Nation should under present circumstances continue to observe a policy of non-intervention.

### Education.

It is always opportune to emphasize the necessity and importance of giving to Catholic youth an education which will provide a religious and moral foundation in conformity with the highest purpose of life. Conditions prevailing in our country at present stress the need of adhering more than ever to this fundamental principle. To illustrate the timeliness of such emphasis, we need but allude to the prevalence of vice, laxity of morals, contempt for law, and to the not infrequent suicides among students of institutions of higher learning.

The foundation of correct education is laid in the home, where the principles of religion and morality give the initial direction to the formation of character. This home education must be continued in the elementary and secondary schools, and even the college and university must not ignore the principles upon which it rests.



In order that the paramount importance of religious and moral values over the mere material, or even the purely intellectual purposes of life, may be cultivated and preserved we again recommend and urge:

That Catholic parents, by word and example, plant deeply in the soul of the child reverence for God and conscientious adherence to the Divine Law.

That, where at all possible, parents entrust their children to Catholic schools, elementary and secondary, and that they give to these schools every possible material and moral support.

That for purposes of higher education also Catholic institutions of learning be chosen wherever possible, and that, whenever, for any serious reason, secular institutions are selected, special care and diligence be exercised to safeguard Catholic faith and morals, in conformity with the regulations of the Code of Canon Law (Canon 1374). Active affiliation with Newman Clubs or similar organizations, established for the benefit of Catholic students at secular institutions, should be encouraged, and intimate contact with the local Catholic chaplain should be cultivated by the students.

#### Centralization of Power.

At our Annual Conventions we have repeatedly emphasized our earnest opposition to paternalistic legislative measures of various sorts. We hold to the belief that paternalism and bureaucracy are foreign to the principles of American Government. We note with concern, however, that paternalistic ideas are apparently meeting with popular approval and that certain elements of our citizenry are clamoring for legislation to make these ideas effective. In particular do we notice this tendency in the recurrence of the demand by the National Education Association for a Federal Department of Education, with a Secretary in the President's Cabinet; also in the Phipps Bill which was introduced at the last Session of the 69th Congress, and further in the Shepard-Towner Maternity Act.

There is no need of federal legislation in these matters. We feel that measures of this character are an unreasonable and unwarrantable extension of the power of the National Government and that they involve an uncalled for expenditure of Government funds. Education and the care of the unborn are concerns of the families, the social groups, the communities and the several states; they are not the province of the Federal Government, and the Federal authorities, under our theory of government, should not assume jurisdiction over them or enact legislation in their behalf.

We call upon our membership to give this resolution their serious consideration and to oppose with all vigor any legislation of a paternalistic or bureaucratic trend, as being diametrically opposed to the principles of our government.

(To be concluded)

Not long ago the present reviewer was asked to speak before a Protestant body on "The contributions of my Church to Civilization." He accepted the invitation and after the speech many came up to him, and thanked him for the information he had given, saying they had never before heard certain facts presented in the talk. We ought all to be posted on "the truths of the Catholic Church," so as to be able to present them lucidly and convincingly when occasion requires. This was the great secret of Cardinal Gibbons' influence. When occasion demanded, he presented "the Catholic side" clearly and without giving offence.

ARTHUR PREUSS,  
in *The Echo*

#### While Masons Would Abolish Parochial Schools

American Freemasonry has on several occasions declared in favor of granting the State a monopoly of grade schools. The Supreme Council of the Thirty-third Degree in 1921 adopted the following resolution:

"We approve and reassert our belief in the free and compulsory education of the children of our nation in public primary schools supported by taxation, and which all children shall attend and be instructed in the English language only, without regard to race or creed. . . ."

In the following year John H. Cowles, Sovereign Grand Commander of the Southern Jurisdiction of the United States of America, A. and A. Scottish Rite, addressing the members of the 110th Supreme Council of the Northern Masonic Jurisdiction, also advocated compulsory education for all children of the nation in the public primary schools, as did a number of Grand Masters contributing to the Symposium on "Freemasonry and the Public Schools" printed in *The Builder* for August, 1922.<sup>1)</sup>

A view, entirely at variance with the declaration of these Masons, was recently expressed by the member of an English School Board on the occasion of distribution of prizes to the pupils of a Catholic school at Redcar. According to a report printed in the *Catholic Times* of London, Sir William H. A. Worsley, LL. D., Chairman of the North Riding Yorkshire County Education Committee, said he and his committee attached the greatest importance to the maintenance of denominational schools and their efficiency. They were a great saving to the public rates and they admired the great sacrifices Catholics made for their schools.

The speaker in fact reiterated his attitude toward those centers of education, called Parochial Schools in our country, in another passage of his address dealing with the scholastic achievements of the particular school in question, which has obtained twelve passes in the School Certificate Examination and twenty-eight in the Junior Oxford Local Examination, while nine scholars gained pupil-teacher ships, besides other public examination successes.

Judging by the speeches of the Minister of Education and by official acts, the speaker is reported to have said, the time was fast approaching when somehow or other advanced education, apart from secondary education, would be available for all suitable senior scholars in modern schools or in their own schools. This need had been met in this school and he wished the school continued success. He hoped all denominational school authorities would recognize the need of co-operating as far as they could in providing for their scholars this advanced education without the loss of the denominational religious instruction, which he considered most important.

Comparing the utterances of this English gentleman with those of the Masons referred to, one cannot help but feel that the former is possessed not merely of a tolerance which they lack, but also of a vision based on a proper appreciation of the idealism of a group of citizens who are making great sacrifices.

<sup>1)</sup> Conf. Central Bureau Free Leaflet No. XXII: "What Masons' Championship of Public Schools Means."



for the cause of religion, entirely foreign to mentality of narrow minded lodge-men.

### A Reminder From India

The fear of hurting somebody's feelings would we believe, permit the president of one of our organizations to say in his annual message what S. Arputhasamy Udayer, M. L. C., of Madras, the delegates to the third annual session of the Y. M. S., held at Trichinopoly, sometime early year.

Why," he asked, "should the teeming millions of non-politics around us change their own religion and embrace another whose followers are in no way conspicuous for their charity, their discharge of the claims of justice, their zeal and self-sacrifice, their capacity for union and cooperation and for putting upon their own personal conduct some necessary, obligatory restraint? Apologists never tired of repeating how the progress of Christianity in Pagan Rome was accelerated by the good example of charity and brotherly love shown by the first converts. 'See how these Christians love one another' was the astonished Roman was heard to exclaim."

Having enumerated some of the shortcomings of Indian Catholics, Mr. Udayer continued:

Most of these evils, the apathy of Catholics, especially in rural parts, their worship of the fetish of caste or clan, some social custom, their inability to look beyond their tribal, parochial concerns and realize the necessity and importance of contributing their quota to the spread of the Kingdom of Christ in their own motherland, their narrow outlook all spring from ignorance, lack of interest in Catholicism, weak faith which sometimes fails when the result of the obstinate contest in which they have engaged either with their own parish priest or with a rival faction, they find that they have not scored a victory. To them religion is a matter of sentiment, a mark of social conformity. It has never appealed to their will or understanding. A knowledge of Catholic doctrine, of the great truths of our religion, the meaning of the church's ritual and liturgy, a popular exposition of the logic underlying all devotions, in a word, a reasoned and intelligent understanding of Catholic truth, of the commandments of God and the precepts of the Church, is the remedy that should be applied."

How familiar all this sounds; and how similar results will be in both cases in the end!

### The Conduct of C. V. Delegates

The behavior even in public of at least some members of the Alhambra Grotto, and all of them Freemasons, during the convention of that organization in Cleveland late in June, was so scandalous as to call forth complaint from Masons, whose wives and daughters had been insulted. Nor were these complaints kept sub rosa; they have been publicly printed in the press, both in Cleveland and outside of the city.

Here, on the other hand, is what Rt. Rev. J. A. Hoffin, Bishop of Springfield, wrote Mr. Charles Cz on July 10, 1926, acknowledging a communication from the President thanking His Lordship for the co-operation extended by him to last year's convention:

Permit me to assure you, that this city was the beneficiary in the case. The gathering was a large one, the program was excellent, and best of all, there were no catastrophes. Springfield has come to be quite a convenient city and during practically all the gatherings here in the past year, there has been an abuse on the liquor question. It happens frequently, that members of these

various lodges, wearing the badges of the organization, have disgraced their lodge and scandalized our people. I know you will be pleased to learn, that not a single case of intemperance or misbehavior on the part of the delegates has been reported. Naturally this means much to us as well as to you, and I pray that the membership will continue at all times to give good example."

This is not the first time the good conduct of our delegates and other members attending one of our conventions has been noticed. Officials of the Indianapolis police department, where the C.-V. met in 1909, expressed astonishment that none of the delegates had been attracted to red-light resorts, or had otherwise been found morally wanting.

### Why Not Systematize the "Apostolate of the Printed Word"?

It is quite apparent that the church pamphlet rack is languishing in many of the churches of our country, in which it was placed with great hopes some years ago. On the other hand, the Catholic Truth Society of England is reporting greater sales through what they call "church door-boxes." These are cared for by an Association of Box-Tenders, with 667 members. This society, which has had a steady growth, has been accorded spiritual privileges by the Holy Father.

We wonder whether it would not be possible to develop our group of Vertrauensmaenner into a body of active church bookrack tenders. Some of them have co-operated with us successfully in the distribution of free leaflets and the sale of pamphlets. But such efforts have been restricted to a few individuals; moreover, they have had no contact with each other, nor did they co-operate with the pastors for the purposes to which the English box-tenders devote themselves entirely.

The District League in some larger city should attempt to form such a group of "Apostles of the Printed Word," whose aim it should be to aid in the sale of pamphlets through the church door rack. Their example would, we believe, be quickly emulated.

### In Behalf of Our Library and Archives

Our oft repeated request, addressed to the members of the C. V., to aid us in our endeavor of establishing an archive and library at the Bureau, devoted solely to the history of the German Catholic element in America, is now being paralleled by the Historical Circle of St. Procopius College, Lisle, Ill.

According to *America*, of New York, an invitation has been directed to all Bohemians and persons of Bohemian (Czech) ancestry throughout the United States, to send the Circle "any data of any sort whatsoever that they may have in their possession with regard to Bohemian history, personalities, publications, etc." The appeal specifies, as we have done on so many occasions, that not merely books, and perhaps magazines, are wanted, but also newspapers, parish and society reports, photographs of prominent Bohemians, lay or clerical, as well as pictures of parish buildings and souvenirs of various



kinds, which may some day serve as historical sources.

Commenting on the action of the group mentioned, *America* calls it "a reminder to all American Catholics of the great historical value of all data relating to the early history of the Church in every state of our Union. Once lost through negligence, such records can never be regained." Although the Bureau has collected considerable material of the kind just mentioned, there must be much more still hidden in parish houses and the homes of our people. We know from experience that both the death of those, who for some reason or other cherished such mute witnesses of the past, or the necessity of moving, is very apt to cause the loss of books and documents which might render invaluable services to the historian of the future.

Let us, therefore, once more, appeal to our friends and members, both among the clergy, who have taken such great interest in our endeavors, and the laity, to send us any bit of printed matter which in any manner fits in with the above descriptive list. Moreover, letters dating from pioneer days, or diaries, and there must be such about, are even more welcome than books or pamphlets.

### A Strong, Thriving Organization

Even in the ranks of the C. V. there are, we believe, but few who appreciate the strength and significance of the Cath. Mutual Aid Society of Minnesota which, as a matter of fact and experience, is the backbone of the prosperous and active State League of Minnesota. It is the ambition and achievement of the men of the C. V. in that state to unite into the State League the membership of the Aid Association; and since the latter has a branch for women, the Cath. Women's Union is being promoted in a similar manner. The identity and autonomy of the insurance society and the State League are, indeed, preserved, yet the development has been along the lines indicated, and close co-operation exists between the two, to the unquestioned advantage of the State League.

The Aid Association will commemorate its golden jubilee in connection with the annual convention, to be held on September 27, at Sleepy Eye, being preceded, on the 25th and 26th, by the convention of the State League and the Cath. Women's Union. A drive for membership was initiated at the 1926 convention, with the result that the official organ, the *Vereinsbote*, in its August issue (dated Aug. 20), could report a gain of 911 new members as of July 31, 528 in the men's and 383 in the women's branch. The greatest number obtained by one society of women is 55 (New Ulm), while the record for men's societies is 38, held by St. John's Society in Sleepy Eye. On the other hand, 81 societies of men and 47 of women had made no additions. On the whole, the drive is considered a real success, while almost two full months remained to conclude the campaign.

The financial significance of this organization may be measured by the fact that it had, on June 30, a men's reserve fund of \$1,328,000, plus a men's re-

serve fund in the 20-year class of \$15,000; a ladies' reserve fund of over \$600,000, plus a ladies' reserve fund in the 20-year class of \$5,000; an expense fund for the general policies and for the 20-year policies of \$5,000 each; and a cash balance of \$2,000 in all other funds; the total assets being \$1,986,820.04, or a fraction less than two million dollars.

The forthcoming golden jubilee will mark a half-century of good accomplished and likewise of substantial growth and financial progress.

### Two Leaders in the Cath. Women's Union Honored by Rome

The announcement, on August 21, at the Philadelphia convention, that Mrs. S. C. Wavering and Mrs. Catherine Felsecker, active leaders in the Cath. Women's Union, had been awarded the Croix "Pro Ecclesia et Pontifice" (For Church and Pope) was received with enthusiasm by the large audience congregated in the Metropolitan Theatre for the mass meeting. The effect upon the convention of the action of Rome in conferring this distinction was stimulating, and cognizance was officially taken of it by the convention of the Union.

Mrs. Wavering, besides serving as President of the nation-wide organization for a number of years, is also President of the Illinois Branch of the Union. Moreover, she is active in the Union locally, in Quincy, and is one of the group responsible for the opening of a Maternity ward in St. Mary's Hospital in that city—an undertaking which necessitated the raising of \$90,000, apart from the overcoming of numerous difficulties antecedent to the campaign for funds.

Mrs. Felsecker, President of the Cath. Women's League of Wisconsin, has been actively identified with the Travelers' Aid endeavors of that organization, with the management of the Working Girls' Home conducted by them and that of the Vacation Camp for Girls operated by that organization.

### Honor Conferred Upon Mr. Jos. Reimann

The Knights of St. George, and their Supreme President, Mr. Joseph Reimann, in particular, were highly honored on the occasion of the pilgrimage to the C. V. to the Holy City. Mr. Reimann was accorded the privilege of a special audience with the Holy Father, in the course of which His Holiness bestowed His Apostolic Blessing on the order. Mr. Reimann was also appointed Correspondent of the Pontifical Academy.

Mr. Reimann was one of the delegates attending the Philadelphia convention of the C. V. of Pennsylvania and of the C. C. V. of A.

Regarding our brochure on the physical sufferings of Our Lord in the Passion *The Franciscan Herald* writes:

"The Death of the Cross is a detailed study of the sufferings of Our Lord from the physiological viewpoint, the eminent Parisian surgeon, E. Le Bec. It substantiates the statements of Holy Writ, and while diagnosing symptoms, conveys a graphic impression of the excruciating tortures endured by Our Savior. While not a devotional study, it proves deeply edifying, and is therefore aptly illustrated with the Fourteen Stations (Fugel's)."



## Miscellany

### Convention Dates.

ath. C. V. of New York and Cath. Women's  
on: Troy, September 3-6.  
ate League of Arkansas and Cath. Women's  
on: Ft. Smith, September 4-6.  
ate League of Texas and Cath. Women's  
on: Muenster, September 6-8.  
ath. Central Verein of New Jersey and Cath.  
men's Union: Paterson, September 17-18.  
ate League of Minnesota and Cath. Women's  
on: Sleepy Eye, September 25-27.  
ate League of Michigan: Westphalia, Octo-  
2.

as on many previous occasions, Rev. Jos. Wuest,  
S. Sp., pastor St. Mary's Church, Detroit, has  
ven himself a friend truly interested in our  
se. Immediately after the opening of the new  
ping House, recently dedicated in his city,  
her Wuest sent us an order for two years' sub-  
ption to the *Central Blatt and Social Justice*.  
assures us, that ours was "the first periodical or-  
ed by me for the Society."

A recent issue of the C. B. and S. J. so im-  
ssed one of our readers, a priest, that he sent us  
00, with the request to let him have as many  
ies as that sum would pay for, for him to dis-  
ute among "some Catholics and non-Catholics  
o I know are interested." Having added an-  
er dollar "for any good purpose the Bureau may  
interested in," he assures us in closing, "some day  
ope to be able to do more."

The sustained interest in the Prayerbook Fund  
one of the most gratifying of our experiences.  
hough we have not recently renewed our appeal  
funds, both individuals and societies continue  
remember this cause with liberal contributions.  
addressing the Holy Name Society of St. Roch's  
ish at Indianapolis, Mr. Edw. L. Dietz referred  
his charitable undertaking. In consequence, the  
nbers present agreed to take up a collection,  
ch netted \$12.00.

A similar gift from Chicago, consists of the fol-  
ing contributions: \$5.00 from St. Joseph Benev-  
at Society, to which sum Mr. Anton Weltrath,  
member, added an offering of 50c, and Mr.  
ichael Kestler, its Secretary, \$4.50.

Our Vertrauensmann, Mr. Jacob Greisler, also  
gested a collection to the St. Joseph Society of  
parish of the same name at Schenectady, N. Y.  
consequence he was able to forward us \$5.00 for  
Fund.

While a goodly number of members of St.  
ury's Society, Evansville, Ind., joined in the cele-  
tion of Holy Mass and Communion on July 17  
onor of their patron saint, only a comparatively  
ll number participated in the business meeting  
a few days later, Tuesday, July 19. This re-  
was all the more disappointing to the officers,

since Rev. Killian Schott, pastor of St. Anthony's  
parish, had delivered a rousing sermon, in which he  
dwelt on the necessary labors of a Catholic society,  
its duty to participate in Catholic Action, not for-  
getting to mention the activities and efforts of the  
Central Verein. In fact, he urged the men of the  
parish to join St. Henry Society and to attend its  
meetings, in order to learn what may be accom-  
plished though the united effort of men zealously  
striving to engage in the works of the Lay Aposto-  
late.

In spite of this encouragement, only a third of  
the members attended the business meeting, proving  
conclusively that the admonitions of an interested  
pastor do not suffice to overcome the lethargy of  
those who constitute what a bishop of England has  
called "the sleeping church."

### Book Reviews

"Eine moderne deutsche Mystikerin." Leben und  
Briefer der Schwester Emilie Schneider,  
Oberin der Töchter vom heiligen Kreuz  
zu Düsseldorf. Von Karl Richstätter,  
S. J. Illustrated. Freiburg i. Br. 1925,  
Herder.

This book ran through four editions within a brief time.  
The impression gained by Bishop Hugo of Mayence un-  
doubtedly accounts for its success. He calls it "a deeply  
moving book," demonstrating the sublimity of a life of  
genuine grace as compared with one based on a spurious,  
inwardly poor modern mysticism, dependent on emotion  
and imagination. Furthermore, a competent authority de-  
clares the mystical letters, composing the second part of  
the book, to belong, because of their classic simplicity  
and artless beauty, to the very best writings of this kind;  
Sister Emily led a life of apostolic activity in our own  
days.

\* \* \*

### Books Received for Review

Chapman, Rev. M. A., The Epistle of Christ. Short  
Sermons for the Sundays of the Year on Texts  
Taken from the Epistles. Herder, 1927, 264 p. \$1.75.  
... Victims of Love. The Spiritual Life as It Can Be  
Lived in the World. By a Member of the "Asso-  
ciazione delle Vittime per la Santa Chiesa." Herder,  
1927, 96 p. \$1.25.  
Busch, Rev. Wm., The Church and Democracy. The  
Paulist Press, New York, 24 p. price 5 cents.  
... Cantate Domino. John P. Daleiden Co., Chicago,  
258 p.  
Emonts, P. John, S.C.J., The Joys and Sorrows of Pagan  
Children in the Land of Africa. A Mission  
Book for Little Folks in America. Sacred  
Heart Mission House, Sainte Marie (Jasper  
Co.), Ill., price 75 cents.

### Gifts in Kind

were received as follows:

Mission Goods, etc.: Mr. J. B. Wermuth, Poughkeep-  
sie, N. Y. (prayer books, holy pictures, toys); Cath.  
Women's Union, Hudson County, N. J., branch (surplices  
for altar boys, amices, purificators and altar cloths).

Wearing apparel: Miss M. G. Brady, Maywood, Ill.;  
Women's Retreat League, St. Louis; St. Francis Hospital,  
Peoria, Ill.; J. B. Wermuth, Poughkeepsie; Chas. Damm,  
St. L.; and St. Francis de Sales Parish, St. L.

Newspapers and magazines: Jos. Heinz, Wichita; Mrs.  
J. Albert, Columbus; Jos. Erlenbach, Toledo; Ulrich  
Berens, Walker, Kas.; M. Schweighardt, Passaic, N. J.;  
J. B. Wermuth, Poughkeepsie; Miss W. F. Hemmerlein,  
Syracuse.



## Aus dem C. V. und der C. St.

Das Komitee für soziale Propaganda:

Rt. Rev. G. W. Heer, Prot. Ap., Dubuque, Ia.

Joseph Matt, St. Paul, Vize-Vorsitzender.

Rt. Rev. Msgr. Dr. Joseph Och, Columbus, O.

Chas. Korz, Butler, N. J.

Rev. Theo. Hammeke, Reading, Pa.

Rev. Wm. J. Engelen, S. J., Toledo, O.

Rev. A. J. Muench, St. Francis, Wis.

H. B. Dielmann, San Antonio, Tex.

Nicholas Dietz, Brooklyn, N. Y.

F. P. Kenkel, St. Louis, Mo.

Die Central-Stelle befindet sich zu St. Louis; alle Anfragen, Briefe, Geldsendungen, usw., für die Central-Stelle oder das Central Blatt richte man an

Central Bureau of the Central Verein,

3835 Westminster Place, St. Louis, Mo.

Je mehr man nach Staats- und Gesetzeszwang in sozialen Dingen ruft, desto weniger kommt die Liebe als Heilmittel zur Geltung.

### Die Macht grosser Ideen.

Wollten die Katholiken ihr Vertrauen auf die Macht grosser Ideen setzen, welch mächtigen Einfluss zum Guten vermöchten sie nicht geltend zu machen! Denn nicht in Zahlen, nicht in den Massen, nicht im Reichthum, nicht im politischen Einfluss, liegt unsere Stärke, sondern in jenen Ideen, die ihren Ursprung in Gott, dem Sitz alles Wissens, aller Weisheit, wie der Gerechtigkeit und der Liebe, haben. Daher vermag ein Mann, der auf die siegreiche Kraft der Ideen vertraut, mehr als ein Heer von Schwachgläubigen, die sich vor den Götzen des Tages fürchten.

Der jetzige Präsident der Czecho-Slowakei, Professor Masaryk, hat sein Leben in den Dienst einer Idee gestellt und ihr zum siegreichen Durchbruch verholfen. In einem kleinen Buche über Dalmatien, das der bekannte Dichter und Schriftsteller Hermann Bahr vor dem Krieg herausgegeben, weist er bereits die Spuren einer neuen, von Masaryk beförderten Einheitsbewegung unter den vorher sehr gespaltenen West- und Südslawen nach. In diesem Zusammenhange schreibt er:

„Und merkwürdig auch, dass man, ihrer Verständigung nachgehend und die Vermittler suchend, fast immer zuletzt auf einen Schüler Masaryks stösst. Fast immer ist es einer, der als junger Mensch einmal nach Prag kam, bei Masaryk im Kolleg sass und von ihm aufgeweckt, heimgekehrt überall die Botschaft der Versöhnung zu verkündigen begann. Schüler Masaryks haben Serben und Kroaten vereint und richten das zerschlagene Land jetzt zum Glauben an die Zukunft auf. So stark wirkt der einsame Slowak in Prag, der, eine Mischung von Tolstoj und Walt Whitman, diesen ein Ketzer, jenen ein Asket und allen ein Schwärmer scheint, in die weite Welt hinaus.“

So viel vermochte ein Mann, der im Glauben handelte, der von ihm verfolgten Idee wohne siegreiche Kraft inne! Allerdings hätte er ihr nicht zum Erfolg verhelfen können wäre der grosse Krieg nicht gekommen. Aber eben diese Katastrophe gewährte ihm nur neue Gelegenheit, für seine Sache einzutreten. Er gewann nicht nur die

Alliierten, sondern auch gewisse Kreise unser Landes für seine Ideen, die nun von Erfolg gekrönt wurden.

Ob Masaryk und der Nationalismus, den er den Slawen gepredigt, den Sieg, der ihnen geworden verdient haben, ist eine andere Frage. Uns war darum zu thun, nachzuweisen, dass der Glaube eine Idee, mit Ausdauer und Opferwilligkeit verfolgt, auf die Dauer den Sieg verleiht. Wie beschämend also, dass jene, denen der Sieg von der göttl. Stifter der Kirche verheissen worden ist, so schwächlicher und muthloser Weise an die Ausführung ihrer Aufgabe, die Gesellschaft in Christus zu erneuern, herantreten!

### Botschaft des Präsidenten des C. V.

An die 71. Generalversammlung, zu Philadelphia abgehalten.

In seiner den Delegaten unterbreiteten Botschaft behandelt Präsident C. Korz die Rompilgerfahrt des C. V. und des Frauenbundes, Satzungen und Nebengesetze des C. V.; Verluste; Überwachung der Gesetzgebung; Central-Stelle; Pflege der Solidarität; Geschichte des C. V.; die Versammlung als Wallfahrt zum Grab des ehrw. Bischofs Joh. Nep. Neumann; Bruderverliebe. Die Botschaft folgt im Wortlaut:

Hochwürdige Geistlichkeit!

Werthe Delegaten!

Unsere heutige Tagung ist in mehr denn einer Beziehung von grösster Bedeutung für unsere Vereinigung. Sie steht unter dem überwältigenden Eindruck unserer Romreise. Dass dieselbe so eindrucksvoll und so zufriedenstellend verlaufen, muss der unermüdlichen Arbeit der Vorbereitungs-Komitees und nicht zum kleinsten Mass den Manager, Herrn John E. Loibl, zugeschrieben werden. Ich fühle mich verpflichtet, den Herren des Komitees und vor allem Herrn Loibl meinen Dank auszusprechen für die selbstlose und aufopfernde Arbeit während der Fahrt. Von ausserordentlichem Wert für den Erfolg der Romfahrt war die geistliche Führung durch den hochw. Erzbischof Arthur Jerome Drossaer D.D., von San Antonio, Texas, dessen leutseliges Wesen unter den Pilgern ein familiäres Empfinden entspringen liess, das sich äusserst angenehm auf der Tour geltend machte. Dem hochw. Herrn sei hiermit der innigste Dank des Central-Vereins ausgesprochen. Der besondere glänzende Empfang, der uns in München von Seiten der höchsten kirchlichen und staatlichen Behörden zuteil wurde, wurde nicht getrübt durch die bedauernswerte Thatsache, dass der amerikanische Konsul in München seinen katholischen Mitbürgern deutscher Abkunft eine Begrüssung, unter nichtssagenden Ausreden, verweigern müssen glaubte. Diese Angelegenheit werde ich speziell in meinem Berichte berühren. Unser Besuch in Rom ist sicherlich für den Central-Verein den wünschenswertesten Erfolg gezeitigt. Es wäre von grösstem Vortheil, solche Reisen in bestimmten Perioden zu arrangieren.

Satzungen und Nebengesetze.

Unsere Tagung ist auch von weittragender Bedeutung, weil sie den gesetzlichen Status des Central-Vereins, sowie die Präzisierung der konstitutionellen Nebengesetze zum Gegenstand hat. Das Spezial-Komitee für Inkorporation hat sich seiner Arbeit entledigt und wird Ihnen das Resultat derselben vorlegen. Für die Ausarbeitung der Nebengesetze müssen wir unserem treuen Mitarbeiter Herrn Nikolaus Dietz, von Brooklyn, den Dank der Versammlung abstatten. Wir sind dem Herrn um so mehr zu Dank verpflichtet, als derselbe auch den Entwurf der Konstitution bei der letztjährigen Versammlung besorgte. Bei der nun heuer zu erfolgenden Wahl der Beamten und Trustees möchte ich unsere Delegaten auf die Wichtigkeit



zu besetzenden Ämter hinweisen und denselben, nur geeignete Männer als Kandidaten vorzuweisen, denn der Fortschritt des Vereins ist von einem starken Beamtentabe abhängig.

#### *Verluste.*

Der erste Verlust, den unsere Vereinigung während des Jahres erlitten durch den Tod unseres bisherigen Sekretärs, Herrn John Q. Juenemann. Wir mit Recht betonen, dass Juenemann ein treuer, fleißiger und selbstloser Arbeiter im Dienste des Central-Vereins war. Möge Gott ihm seine unermüdete Arbeit reichlich lohnen.

Der zweite Verlust traf uns durch den Tod des Herrn Msgr. F. G. Holweck von St. Louis. Er war stets ein Freund des Central-Vereins und ein treuer Mitarbeiter der Central-Blattes. So lange der Central-Verein besteht, wird sein Andenken in Ehren und Dankbarkeit genannt werden.

#### *Überwachung der Gesetzgebung.*

Es ist nothwendig ein geeintes Vorgehen in Bezug auf legislative Vorlagen in den Staaten und der nationalen Gesetzgebung, es ergibt sich aus der Thatsache, dass das Verfassungsgesetz dank aus unserer gemeinsamen Agitation mit nächstem Juli automatisch erlischt. Dass damit ein Gesetz in der unterliegenden Idee der Geburtenkontrolle erlischt, ist nicht zu erwarten. Im Gegentheil, es wird eine erneute Agitation in anderer Form einsetzen. Eine energiegeladene Wachsamkeit auf legislativem Gebiete ist deshalb auch für die kommenden Jahre in Gang zu halten. Von Erfolg gekrönt war unsere Mitarbeit im Falle der Unfallversicherung für Dockarbeiter. Unser Central-Stelle gebührt besonderes Lob für ihre ausdauernde Wachsamkeit in Bezug auf Gesetzgebung.

#### *Stiftungsfonds und Central-Stelle.*

Obwohl nun alle Mittel erschöpft zu sein scheinen, eine Staatszweige oder einzelne Vereine zu veranlassen, eine Pflicht und Schuldigkeit zu thun in Bezug auf die Unterstützung des Bureaus, bleibt mir nur ein Appell an die pflichttreuen Vereine und Verbände übrig, zu veranlassen, ihrerseits nochmal ein Opfer zu bringen, um den Stiftungsfonds zu der erwünschten Höhe zu bringen. Dadurch kann unsere Central-Stelle auf die Höhe der gebotenen Leistungsfähigkeit gebracht werden. Es ist zu ermahnen, dass einzelne Thätigkeiten unseres Bureaus eingeschränkt werden mussten, aus Mangel an genügenden Mitteln. Wir machen besonders auf die Rekonstruktionsarbeiten aufmerksam, die unter dem Mangel an Unterstützung litt. Auch unsere Bibliothek musste unter dem Mangel an Nachlassen direkter Unterstützung Vernachlässigung erleiden. Ein eifriges Studium des Berichtes der Central-Stelle wird unsere Mitglieder von der Unzulänglichkeit der gewährten Unterstützung überzeugen.

#### *Pflege der Solidarität.*

Der Central-Verein, der ja ebenfalls die Vortheile der Central-Stelle geniesst, sollte besonders bestrebt sein, Mithilfe durch die Central-Stelle zu betreiben und Mittel zu diesem Zwecke durch diesen Kanal fließen lassen. Überhaupt sollte der Gemeinschaftsgedanke im Central-Verein mehr gepflegt werden. Es ist das sehr wichtig, soll der Central-Verein als der Mittelpunkt der kirchlichen Aktion amerikanischer Katholiken deutscher Sprache hervortreten. Es soll natürlich damit Lokalbestrebungen kein Hemmschuh angelegt werden; aber solche Bestrebungen sollten im Lichte der Zusammengehörigkeit gesehen werden. Dadurch kann der Central-Verein als nationale Vereinigung nur gewinnen; dadurch wird seine Einheit und seine Thätigkeit in immer weitere Kreise gehen. „Wirke im Ganzen“ ist ein alter Wahrspruch. Der Geist dieses Zusammenwirkens zu pflegen, haben wir diese Versammlung gemeinsame Veranstaltungen gemacht. Wir hoffen auf regen Besuch dieser Versammlung, so dass der Geist des gegenseitigen Verständnisses zwischen Frauen- und Männerabtheilungen geweckt und mehr koordiniertes Handeln angebahnt werde.

#### *Geschichte des Central-Vereins.*

In einigen Jahren wird der Central-Verein sein Diamant-Jubiläum feiern können. Als würdige Vorbereitung auf diese Feier möchte ich anregen, dass die

Geschichte des Central-Vereins als Jubiläumsgabe fertig gestellt werde. Es ist das Verdienst unseres lieben Mitarbeiters Herrn Joseph Matt, eine Geschichte des Vereins bis zur letzten Versammlung in St. Paul verfasst zu haben. Die Ergebnisse unserer Arbeit seit jener Zeit sind vielleicht die wichtigsten in der Geschichte des Central-Vereins und verdienen für alle Zeiten niedergelegt zu werden. Ich empfehle der Versammlung, in dieser Hinsicht einen Vorschlag zu formulieren.

#### *Am Grabe des ehrw. Bischofs Neumann.*

Versammelt am Grabe des heiligmässigen Bischofs Johann Nepomuck Neumann, und tagend in der alten St. Peters-Gemeinde, kann ich nicht umhin, der Thatsache Erwähnung zu thun, dass die Gründung des Central-Vereins auf Anregung und unter Mitwirkung der hochw. Redemptoristen-Patres erfolgt ist. Und dass wir in Philadelphia nun nach einer Pause von 51 Jahren wieder in derselben Gemeinde der Kongregation des allerhöchsten Erlösers tagen, giebt mir Gelegenheit, unseren Dank auszudrücken für die andauernd treue Gesinnung und Mitarbeit seitens der so beliebten Kongregation.

#### *Bruderliebe!*

Wir tagen in der Stadt der Bruderliebe, Bruderliebe war das Leitmotiv bei der Gründung des Central-Vereins. Bruderliebe ist das Motto, das seiner Aktivität unterliegt. Förderung dieses Geistes der Bruderliebe ist auch der Zweck unserer heutigen Versammlung. Achtung vor dem Recht des Nächsten! Achtung vor diesem Rechte gewährt Garantie für Frieden unter den Menschen. Eintracht und Friede zwischen Menschen kann aber nur bestehen, wenn einer den anderen achtet als gleichberechtigten und wenn jeder sich einer gebotenen Mässigung in der Geltendmachung des eigenen Standpunktes befleißigt. Staat und Kirche werden unter solchen Verhältnissen ruhig und unbehindert ihre Mission im Dienste der Menschheit erfüllen. Möge unsere heutige Tagung mithelfen, in unserem Vaterlande diesen Geist der Harmonie zu pflegen und zu kräftigen. Darin liegt eine sichere Gewähr für die friedliche Entwicklung unserer Nation.

## **Beschlüsse**

### **der 71. General-Versammlung des Cath. Central Verein of America.**

#### **Stuhl Petri.**

Die zu Philadelphia tagende General-Versammlung des Central Vereins spricht dem Hl. Vater herzlichsten Dank aus für den wahrhaft huldreichen Empfang, den Se. Heiligkeit den Vertretern unsres Verbandes als Krönung ihrer Pilgerfahrt gewährt hat, und erneuert das Gelöbniß unwandelbarer Treue dem Hl. Stuhl gegenüber.

Zugleich soll diese Erklärung dem Hl. Vater unser herzlichstes Mitgefühl kundgeben, und ihm ein Trost sein inmitten der Greuelthaten, denen seine Pflegebefohlenen in Mexico, China, Russland und anderen Ländern zum Opfer fallen. Wir hoffen und beten, dass Seine feste und doch liebevolle Haltung unter diesen schweren Umständen, mitsamt der Fürbitte und dem Blute der katholischen Märtyrer, unsere hl. Kirche bald zum sicheren Siege und zum Frieden führen mögen in diesen unglücklichen Ländern.

Wir wollen auch unsere Bewunderung für die feste Stellung zum Ausdruck bringen, die der Hl. Vater gegenüber der kirchlichen Einigkeitsbewegung einnimmt; von neuem erklärt er der Welt, dass Einheit in der Religion nur dort bestehen kann wo Anschluss an den Stellvertreter Christi auf Erden besteht womit er die Wahrheit wiederholt: „Ubi Petrus, ibi Ecclesia“ (Wo Petrus ist, da ist die Kirche). Wir erkennen, wie liebevoll Pius XI, jenen die Hände entgegenstreckt, welche ernstlich bestrebt sind, sich mit Christus zu vereinigen, und den ganzen Glaubensschatz entgegenzunehmen, während er sich anderseits fest einer Bewegung widersetzt, welche die Vereinigung aller Kirchen unter Preisgabe geoffenbarter göttlicher Wahrheiten anstrebt.

Mit Freude erfüllen uns die väterliche Förderung des Missionswerkes durch den Papst, seine Bemühungen



gen, ähnliches Interesse in den Herzen des katholischen Volkes wachzurufen, sowie seine Berufung eingeborener Priester in den Missionsländern zur hohen Bischofswürde.

\* \* \*

In der Stadt versammelt, die durch das Leben und Wirken des ehrw. Johann Nep. Neumann C. SS. R., des vierten Bischofs von Philadelphia, geheiligt worden, sehnen wir uns vertrauensvoll nach dem Tage der Seligsprechung dieses grossen Pionier-Bischofs, mit dessen Bestrebungen zur Förderung der Religion, der Erziehung, der sozial-caritativen Tätigkeit jene des Central-Vereins grundsätzlich identisch sind, und dessen Tugenden vom Hl. Stuhl als heroisch anerkannt worden sind.

### Völkerfriede.

Der Krieg muss als eines der schrecklichsten Übel betrachtet werden, welche die Menschheit heimsuchen; er stürzt Einzelne und ganze Völker in äusserstes Leid und Elend. Namentlich hat uns der Weltkrieg ein Erbe masslosen wirtschaftlichen und sittlichen Elends hinterlassen.

Während jenes Krieges und nach Eintritt des Waffenstillstandes bemühte sich Benedikt XV. unablässig um die Erreichung wahrer Ideale des Friedens und der Nächstenliebe unter den Völkern und Nationen. Er wandte sich auch an das amerikanische Volk, und namentlich an den Central-Verein, mit der Aufforderung, für die Einrichtung von Schiedsgerichten zur friedlichen Schlichtung internationaler Schwierigkeiten zu wirken.

Der gegenwärtig glorreich regierende Papst hat die Förderung des Völkerfriedens zum Leitgedanken seines Pontifikats gemacht. Deshalb steht der Central-Verein allen jenen von unsren katholischen Brüdern geförderten Bestrebungen sympathisch gegenüber, die, auf Grund der schrecklichen Erfahrungen des Weltkrieges, darauf gerichtet sind, auf fester, christlicher Grundlage einen dauernden Frieden unter den Völkern anzubahnen. Wir bekennen uns zudem ohne Zaudern zu den Idealen eines christlichen Friedens unter den Nationen, die im besonderen in den Enzykliken Benedikt XV. und Pius XI. niedergelegt sind.

Zumal der Central Verein die erste, unter katholischer Ägide in den Ver. Staaten abgehaltene Völkerverständigungskonferenz in Verbindung mit unsrer Generalversammlung i.J. 1926 angeregt und geleitet hat, begrüsst er mit Genugthuung und Freude die im April 1927 zu Washington erfolgte Bildung der Catholic Association for International Peace, und erklärt sich im Einvernehmen mit dem Endzweck dieser Körperschaft, welcher auch das Ziel des Hl. Vaters ist, nämlich den Frieden Christi im Reiche Christi einzuführen und zu fördern.

### Die Lage in Mexiko.

Amerikaner aller Glaubensbekenntnisse und Rassen beklagen die von der herrschenden Gruppe in Mexiko der Mehrzahl des Volkes gegenüber ausgeübte Verweigerung der unveräusserlichen Rechte auf Leben, Freiheit und Erstrebung des Lebensglückes, und im besonderen auf Erziehungsfreiheit, Redefreiheit und Pressfreiheit, sowie das Recht, Gott anzubeten gemäss den Vorschriften des Gewissens.

Die ungerechte Kirchenverfolgung in Mexiko, die mit vermehrter Heftigkeit fortgesetzt wird, hat der glorreichen Reihe der Märtyrer neue Namen hinzugefügt. Wir beklagen es, dass die Katholiken unseres Landes durch unsere weltliche Presse nicht ausreichend unterrichtet wird über die vielen Akte heldenmüthiger Selbstaufopferung von Seiten unserer katholischen Brüder und Schwestern in Mexiko. Wir ersuchen dringend unsere Mitglieder, den Allmächtigen Vater anzuflehen, das Er den Heimsuchungen und Leiden des mexikanischen Volkes ein Ende bereite, und ihm seine natürlichen Rechte und Freiheiten sichere.

Wir bringen den bedrängten Flüchtlingen aus Mexiko unser Beileid entgegen und bedauern ihre beklagenswerte Lage. Wir erkennen die Nothwendigkeit, ihnen helfend beizustehen. Und wir fordern unsere angeschlos-

senen Vereine auf, diesen schwer betroffenen Auswiesenen Hilfe zu leisten, und empfehlen dass diese Hilfe durch unsere Central-Stelle weiter geleitet werde.

Jedoch überzeugt, dass alle Mexikaner, durchdrungen von Liebe für ihr Vaterland, jede Einmischung einer auswärtigen Macht in die Angelegenheiten ihrer Republik verurtheilen würden, und ausgehend von der Erkenntnis, dass solche Einmischung von gewissen Gruppen in uns Lande aus selbstsüchtigen Gründen angestrebt wird, klären wir unsere Überzeugung, dass unser Volk gegenwärtigen Umständen eine Politik der Nicht-Einmischung befolgen soll.

### Erziehung und Schule.

Es ist immer zeitgemäss, die Nothwendigkeit Wichtigkeit einer Erziehung für die katholische Jugend zu betonen, welche ihr eine dem höchsten Lebenszweck entsprechende religiöse und sittliche Grundlage gewährt. Die heute in unserem Lande herrschenden Verhältnisse verschärfen die Pflicht, diesem Grundsatz treu zu bleiben. Um das Zeitgemässe dieser Erwägungen zu leuchten brauchen wir blos auf das Vorherrschen Lasters, falscher Begriffe der Sittlichkeit, der Gesetzverachtung, sowie auf die durchaus nicht seltenen Selbstermorde unter den Studenten an höheren Bildungsanstalten zu verweisen.

Die Grundlage einer richtigen Erziehung wird in der Familie gelegt, wo die Grundsätze der Religion und Sittlichkeit der Charakterbildung die erste Direktion geben. Diese Art der Erziehung muss in den Vorschulen und höheren Schulen fortgesetzt werden, und sogar College und die Universität dürfen die Grundlagen, denen sie sich stützt, nicht ausser acht lassen.

Damit die überwiegende Bedeutung religiöser und sittlicher Werthe über die rein materiellen oder auch rein geistigen Lebenszwecke festgehalten und immer wieder betont werde, empfehlen wir dringendst ein neues:

Dass katholische Eltern durch Wort und That tiefe die Seele des Kindes Ehrfurcht vor Gott und gewissenhafte Beobachtung des göttlichen Gesetzes einflössen.

Dass Eltern woimmer möglich, ihre Kinder katholischen Schulen, sowohl Pfarrschulen als auch Hochschulen, anvertrauen, und dass sie diesen Schulen mögliche finanzielle und moralische Unterstützung während.

Dass ferner, wo höhere Erziehung in Betracht kommt woimmer möglich katholischen Anstalten der Vorzug gewährt werde; und dass, wenn aus wichtigen Gründen eine nichtkatholische Anstalt bevorzugt wird, besondere Fürsorge darauf gerichtet werde, den katholischen Glauben und die Sittlichkeit zu beschützen, in Übereinstimmung mit den Vorschriften des Kirchengesetzes (Canon 1374). In letzteren Fällen ist aktiver Anschluß an Newman Clubs oder ähnliche Vereinigungen, wie sich nichtkatholischen Anstalten zum besten katholischen Studenten gegründet worden sind, zu empfehlen, während sich die Studenten gleichzeitig eng an den katholischen Kaplan an der betreffenden Anstalt anschliessen sollen.

### Centralisierung der politischen Gewalt.

Auf unseren Jahresversammlungen haben wir wiederholt unseren ernstlichen Widerstand gegen parlamentarische Gesetzesvorlagen verschiedener Art ausgedrückt. Wir sind der Überzeugung, dass Parlamentarismus und die von ihm unzertrennliche Bürokratie im Widerspruch stehen mit den Grundsätzen der Verfassung unsres Landes. Andererseits bemerken wir jedoch, und zwar mit ernster Besorgnis, dass parlamentarische Anschauungen anscheinend in weiten Kreisen beifällig aufgenommen werden, und dass gewisse Elemente der Bürgerschaft Gesetzesmassnahmen, die dieser Neigung Vorschub leisten würden, vor allem ist diese Entwicklung in der fortgesetzten Agitation der National Education Association für das Bundes-Department für Erziehungswesen, mit dem Sekretär im Kabinet des Präsidenten, zu erkennen. ferner in den Verfügungen der sogen. Phipps Bill, während der jüngsten Sitzung des 69. Kongresses gereicht worden, sowie in dem Sheppard-Towner-ternity Gesetz.



diesen Angelegenheiten besteht kein Bedürfnis für eine Gesetzgebung von seiten des Bundeskongresses. Wir sind der Ansicht, dass Vorlagen dieser Art unvernünftige und unberechtigte Vermehrung der Macht der Bundesregierung zur Folge haben und eine ungerechtfertigte Ausgabe von Bundesmitteln bedingen. Erziehung, sowie Fürsorge für uneheliche Kinder, sind Angelegenheiten der Familien, gesellschaftlichen Gruppen, der engeren Gemeinden und der einzelnen Staaten; sie fallen nicht in das Gebiet der Bundesregierung, und die Bundesgewalt sollte, in der Auffassung unseres Regierungssystems gemäss, die Autorität nicht auf jene ausdehnen, und keine sie nicht annehmen.

Wir fordern unsere Mitglieder auf, diesem Beschluss mit voller Berücksichtigung zu schenken, und mit allem Nachdruck Gesetzesvorlagen, die eine Neigung zum Individualismus oder Bürokratismus verrathen, zu bekämpfen, und zwar weil sie mit den Grundsätzen unserer Verfassung in schroffem Widerspruch stehen.

(Schluss folgt.)

### Tagung des C. V. von Penna. kurz aber arbeitsreich.

Während der Pennsylvania Zweig des C. V. vor mehreren Jahren, als er gleichzeitig mit unserem Bundesverband in Allentown tagte, seine wichtigsten Sitzungen am Montag abhielt, so dass die Delegierten eines ansehnlichen Theils der Verhandlungen des grösseren Verbandes verlustig gingen, hatten die Führer für die diesjährige Versammlung die Geschäftssitzungen auf Samstag abend, den 19. und Sonntag abend, den 21. August, anberaumt. Es stand es den 159 Delegaten frei, sich an allen Sitzungen des C. V. zu betheiligen. War nun die Zeit, die dem Staatsverbande gewidmete Zeit etwas knapp bemessen, so gestalteten sich die beiden Sitzungen doch recht arbeitsreich und anregend. Erfreulichweise bestehen in diesem Staatsverbande vier lokale Distriktsverbände, die regelmässig Quartalsversammlungen abhalten, an denen sich zudem die Frauenvereine betheiligen, deren Berichten an der Convention sich die der einzelnen, keinem derartigen Verbande angehörenden Vereine anschlossen. Der Verband, obgleich er mit erheblichen Schwierigkeiten zu kämpfen hat, Werbekraft bezieht sich u. a. daraus, dass auf der Philadelphiaer Tagung vier neue Vereine Aufnahme fanden und erhielten.

Der rührige Präsident, Hr. John Eibeck, behandelte in seiner Botschaft an erster Stelle die Distrikts- und Lokalverbände, in denen "frisches und aufblühendes Leben" herrsche; der Ausbau der bestehenden und die Gründung neuer Verbände werde einzig durch den Mangel an Geldmitteln behindert. Die Botschaft berührt die Thätigkeit der Legislatorkomitees; die Abhaltung von Bonifatiusfesten; die Rompilgerfahrt des C. V.; Betheiligung an Wettbewerben; Exerzitien; und spricht den Knights of St. George seinen Dank aus für deren fortgesetzte Mitarbeit, namentlich bei dem Versuch, eine grössere Summe für den Bundesfonds der C. St. aufzubringen. In diesem Zusammenhang beklagt Hr. Eibeck den geringen Ertrag einer grossen Hoffnungen unternommenen Agitation, die, trotz aller Anstrengungen, nur \$1500.00 ergab, ohne Abzug der damit verbundenen Unkosten. Die Botschaft hebt die Verdienste der Central-Stelle hervor und fordert sowohl Mitarbeit mit ihr als auch Förderung derselben. Ferner regt Hr. Eibeck an, der Verband solle seine Satzungen revidieren und mit der neuen Konstitution des C. V. in Einklang bringen. Am Schluss der Tagung berichtete Hr. A. J. über die Versammlungen des Lokalverbandes sowie

über Einwandererfürsorge, Missionshilfe und Gefangenenerfürsorge; Hr. Jacob Post, Pottsville, schilderte die Unternehmungen des Schuylkill-County Verbandes; Hr. Hermann Spiegel erstattete Bericht über die Thätigkeit des Lecha-Thal Verbandes, der u. a. seinen Antheil an dem Stiftungsfonds voll aufgebracht und ausserdem eine Kollekte für die Opfer der Hochfluth im unteren Mississippi-Thal der C. St. zur Vertheilung überwiesen hat. Hr. John E. Loibl, Präsident des Allegheny County Zweiges, unterbreitete seinen Bericht über die von diesem Verbande veranstalteten Versammlungen sowie über die Betheiligung der Männer und Frauen seines Distrikts an dem Rompilgerzug.

Aus dem Bericht des Vorsitzenden des Legislatorkomitees, Hrn. Leonard Boehm, ist hervorzuheben, dass es mit Erfolg die Vorlage bekämpfte, die den Behörden das Recht, gewohnheitsmässige Verbrecher und Geisteskranke zu sterilisieren, einräumen sollte. Ausserdem wandte sich das Komitee gegen die Bill, die bestimmt war, das Versprechen, durch das Eheleute sich auf die Erziehung der Kinder in der Religion des einen oder des anderen Theils einigen, aus dem Ehekontrakt auszumerzen. Beide Vorlagen, erklärte Hr. Boehm, werden wieder in der Legislatur eingebracht werden.

Die nächstjährige Versammlung wird in der Marien-Gemeinde auf der Nordseite in Pittsburg stattfinden. Die neuen Beamten sind: V. Rev. C. Moosmann, Millvale, Geistlicher Berather; John Eibeck, Bellevue, Präsident; Hermann Spiegel, Bethlehem, und Frank Osada, Philadelphia, Vize-Präsidenten; G. F. Fichter, Allentown, Prot. Sekretär; John Wiesler Jr., Philadelphia, Finanz- und Korresp. Sekretär; H. A. Becker, Bethlehem, Schatzmeister; John E. Loibl, Pittsburg; A. J. Zeits, Phila.; F. Erbacher, Allentown; Jac. Post, Pottsville; John A. Seidel, Altoona, Mitglieder der Exekutive.

### Beschlüsse der Konventionen der Staatsverbände.

Die zu Karlsruhe im Juni abgehaltene Generalversammlung des C. V. von Nord Dakota nahm u. a. einen Beschluss über die Farmerfrage an, den wir im Wortlaute folgen lassen:

#### Farmerfrage.

Wir erinnern unsere Mitglieder von neuem daran, dass die Landwirtschaft zu allererst ein erhabener Beruf ist, dessen Bedeutung selbst von den Farmern nicht immer voll gewürdigt wird. Als Verwalter eines Theiles jenes kostbaren Schatzes, des Bodens, und als Ernährer nicht nur seiner eigenen Familie, sondern des Volkes überhaupt, hat der Farmer zugleich eine schwere Verantwortung und Rechte, die die Gesellschaft und der Staat anerkennen müssen.

Während wir diesen Beruf würdigen, und während wir auf Berücksichtigung dieser Rechte von Seiten des Staates und der Bundesregierung bestehen, gehören wir trotzdem nicht zu denen, welche alle Hilfe für den Farmerstand vom Staate oder vom Bundeskongress erwarten. Vielmehr erinnern wir die Farmer daran, dass sie auch tüchtige Geschäftsmänner sein müssen. Und wie die Geschäftsmänner durch die Vereinigung berechnete Vortheile für sich erringen, so sollen auch die Farmer durch die gewerkschaftliche Vereinigung gerechte Vortheile im Kauf und Verkauf wahrnehmen.

Ferner, wie der kluge Geschäftsmann nicht darauf besteht, immer in derselben Weise weiterzuarbeiten, und vor allem sich davor hütet, sich ganz und gar auf den Verkauf eines einzigen Gegenstandes zu verlassen, so erinnern wir den Farmer an die Vortheile, die er durch neue Methoden und durch Vielfältigkeit seiner Produkte sichern kann. Die Lage der Farmer, die fast ausschliesslich Weizen ziehen, ist fast gerade so schlimm, wie die Lage der südlichen Farmer, die ausschliesslich Baumwolle oder Tabak ziehen.

Hier lohnt es sich offenbar "diversified farming" (mangelfaltige Farmerei) zu betreiben anstatt sich ausschliesslich auf Weizen zu verlassen. In dieser Richtung ist mehr für den Farmerstand zu erreichen, als durch das Pochen auf staatliche Preisregulierung oder durch Forderung von Bundeshilfe anderer Art. Trotzdem lehnen



wir die Mithilfe nicht ab, die durch vernünftige Steuerreform, durch gesetzliche Regelung der Spekulation in Ackerprodukten, und durch genossenschaftliche und gesetzliche Besserung des Kreditwesens gewährt werden kann. Unsere Lösung muss sein: Fortschrittliche Methoden, "diversified farming," Selbsthilfe und genossenschaftliche Hilfe, gerechte Steuergesetzgebung, Bekämpfung der Spekulation und des Wuchers in Ackerbauprodukten, Ausbau der Verkaufsgelegenheiten und des Kreditwesens.

Zugleich betonen wir die in früheren Beschlüssen niedergelegten Grundsätze, die auf die Pflege der Arbeitsamkeit, des Fleisses, der Sparsamkeit und des christlichen Familienlebens Bezug haben. Ferner erinnern wir unsere Mitglieder daran, dass sie die Arbeiten der "Experiment Stations" und die Schriften der Bundes-Ackerbaubehörde und der Staatsbehörde über Ackerbau und Landleben mit Vortheil studieren können.

### Aus unsrer Missionspost.

Was wird wohl das Urtheil der Geschichte über das Missionswesen unserer Tage sein? Uns scheint, es wird ungefähr so lauten: "Der Imperialismus jener Zeit (des. 19 u. 20. Jahrhunderts) eröffnete Europäern und Amerikanern den Zutritt in bis dahin verschlossen gebliebene Gebiete. Auch der Kirche kam diese Ausbreitungsmöglichkeit zugute, obgleich die Sünden des Imperialismus den Missionaren nur zu viele Schwierigkeiten bereiteten. Aus diesem Grunde, vor allen aber infolge der Grösse der Aufgaben und des mangelnden Verständnisses der katholischen Massen für die Bedürfnisse des Missionswesens, hat die Kirche nicht die reiche Ernte erlangt, auf die man gegen Ende des 19. Jahrhunderts mit einer gewissen Zuversicht glaubte rechnen zu dürfen."

Seit zehn Jahren verkehrt nun unsere Central-Stelle mit einer grösseren Anzahl von über die ganze Welt zerstreuten Missionaren. Fragte man uns, was der hervorstechende, aus ihren Briefen gewonnene Eindruck sei, so würden wir gestehen müssen: "Die immer wieder in schlichte Worte gekleidete Meldung: Die Ernte ist reif, doch fehlt es an den Mitteln, sie einzuheimsen." Zugleich würden wir den Eindruck registrieren, dass die Glaubensboten dieser Zeit mit grossem Eifer, äusserster Hingabe an ihre Aufgaben und hohem Geschick an dem Werke der Glaubensverbreitung arbeiten, ohne dabei in gehöriger Weise von den Katholiken, die hinterm Ofen sitzen, unterstützt zu werden.

Die erwähnten Umstände verrathen unsere eigenen Erfahrungen ebenso wie die Schreiben der Missionare. Man urtheile selbst. Nachdem der hochwst. Amandus Bahlmann, O. F. M., uns in seinem zu Santarem do Para in Brasilien am 4. Juli geschriebenen Briefe versichert hat, es freue ihn, dass er nicht in Vergessenheit gerathen sei bei uns, trägt er folgende Anliegen vor:

"Ich bin dran ein kleines Hospital zu bauen und ein Heim für Aussätzige. Dann habe ich eine andere Herzensangelegenheit: ich habe keinen brasilianischen Priester in meiner grossen Diözese und Mission (grösser als ganz Deutschland), sondern nur deutsche Franziskaner, 2 Priester aus der Kongregation der hl. Familie (Grave in Holland) und 3 Amerikaner, von denen 2 aus der Schweiz stammen und einer aus Württemberg. Im vorigen Jahre habe ich nun 5 gute Knaben aus Santarem in unser seraphisches Kolleg in Süd-Brasilien geschickt, damit sie Franziskaner werden. Sie machen sich gut. Ich werde

suchen auch weitere Berufe zu wecken aus unsern Schülern und so der Priesternoth abzuheilen."

Gerade in dieser Beziehung macht sich jedoch Mangel an Mitteln fühlbar. Daher bittet Bischof Bahlmann, Wohlthäter ausfindig zu machen, die ihm beistehen würden, die Studienkosten solche arme Studenten zu bezahlen. Er erkennet nämlich:

"Sobald sie ins Noviziat aufgenommen sind, sorgen wir für den Unterhalt; aber so lange sie im Kloster sind, muss ich für die Kosten aufkommen."

Besonders angesichts der grossen persönlichen Opfer, welche die Missionare auf sich nehmen müssen, sollte es den in der sicheren Heimath aller Bequemlichkeit lebenden Katholiken gerade ein Bedürfnis sein, sich Abbruch zu thun, um auf solche Weise den Missionaren zu Hilfe kommen zu können. Man lese und überlege folgende schlichte, einem anderen Briefe des gleichen Bischofs entnommene Darstellung der Dinge:

"Es geht uns hier in der Mission gut. Der liebe Gott hat freilich Opfer verlangt; es starben im April tüchtige Schwestern, die grosse Dienste leisteten und nicht dreissig Jahre alt waren; aber der liebe Gott hat uns dafür hoffentlich neue Berufe senden."

"Wir haben noch mehrere Schwestern krank an Tuberkulose und eine Schwester hat den Aussatz. Auch ein Franziskaner-Pater ist des Aussatzes verdächtig, ärztliche Untersuchung konstatierte die Krankheit, andere verneint sie noch. Alles wie Gott will."

Und wo stände es wohl irgendwo um die katholischen Missionen unter den Heiden besser?

Indien schreibt uns ein Ordensmann, geborener Amerikaner, dessen Namen wir aus gewissen Rücksichten verschweigen wollen:

"We are now in desperate circumstances. Unless relief comes soon, we are lost. Pray God to send us a benefactor soon."

In der Erwartung, sein eigener Orden werde thatkräftig unterstützen, haben wir gerade die Missionar während der letzten Jahre etwas vernachlässigt. Er schreibt darüber:

"It is an age since you sent us pecuniary aid. I hope you can do a little for us. Stamps and papers, however, arrive regularly."

Wie es in China aussieht, wissen unsere Leser ohnehin. Wo der Krieg nicht wüthet, machten im letzten Jahre Hungersnoth und Cholera bräunlich dazu kamen gewaltige Fluthen. Daraus erkennt sich die von Pater Lullus Huette, O. F. M., gegen Ende des Frühjahrs geschilderte Lage in Chowtsu.

"Die Noth und Theuerung wird immer schlimmer; viele meiner Christen sind bettelarm; manche sind ausgewandert, gar mancher bittet mich um Hilfe. Es ist mir, wenn ich ihnen dank der Hilfe guter Wohlthäter in Amerika etwas helfen kann!—Meine 3 Missionsschwestern sind überfüllt mit armen Kindern. Der Unterhalt derselben macht mir sehr schwere Sorgen, denn alles jetzt furchtbar theuer, und ich muss alles Getreide kaufen."

Doch kommt es auch vor, dass die den Missionaren gewährten Gaben nicht einmal ausreichen, bereits Begonnenen aufrecht zu erhalten. Das rathet das Schreiben einer Ordensfrau auf den Simon Islands in der Süd-See, die uns u. a. meldet:

"Wegen Schulden wurde uns von Seiten des apostolischen Präfecten angekündigt, dass von jetzt an alle unsere Vorstellungen gestrichen werden, ausser dem, was wir Schwestern ausdrücklich zum Leben nöthig haben."

"Also dürfen wir auch nichts für die Schule erwarten. Der gute Herr sagte mir sogar, es würde vielleicht noch